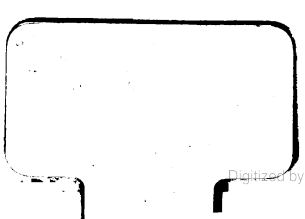
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MEMOIRS

OF THE

REV. WILLIAM MILNE, D.D.

LATE

MISSIONARY TO CHINA,

AND

PRINCIPAL OF THE ANGLO-CHINESE COLLEGE:

COMPILED

From Documents written by the Deceased:

TO WHICH ARE ADDED

OCCASIONAL REMARKS.

By ROBERT MORRISON, D.D.

MALACCA:

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INTRODUCTION.

"CAIN WENT OUT FROM THE PRESENCE OF THE LORD" ---but "Abraham WALKED WITH GOD." The disaffected to the Divine Sovereign of the Universe keep at a distance from him; and make excuses for their disaffection; and deny his right to rule over them; and set up claims or apologies which covertly dispute his justice to them.

The well-affected to the Divine rule do, on the contrary, ever desire to draw nearer to God; take blame to themselves for any symptoms of disaffection arising in their hearts; acknowledge God's right to punish them; and renounce all hope of happiness but from the operation of mere mercy towards them from God the Father, through Jesus Christ. The truth of this remark will be apparent on a comparison of the recorded sentiments of religious and of irreligious persons. Or, in other words, of those who fear and love God, and those who do not.

And it is to the state of the mind that men must look to judge rightly concerning themselves: for if they examine themselves solely by being guilty or not guilty of gross immoralities; the rule is far too vague to enable them to decide justly concerning themselves. If indeed they are guilty of these, their character is decided; but they may not be guilty of these, and still be enemies to God; without God; without Christ; without hope: for no man of common prudence who has any regard to his temporal welfare, although quite destitute of religion, will be profligate and grossly immoral.

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The Chinese philosopher Confucius, who felt his way to many important truths in morals, directed his disciples to respect the gods and KEEP THEM AT A DISTANCE: and this is to the present day the sentiment approved by those who wish to extinguish the light of Divine Revelation. How different is the doctrine of the Bible! All its principles and all its influence are professedly TO BRING MAN NEAR TO GOD. And when those principles are received, and that influence submitted to, they do bring man near to God: as one rescued from ruin to a gracious deliverer; as a child to a kind parent. In prosperity this relation checks extravagance; in adversity it sustains and cheers the mind; and after death it is perpetuated in eternal bliss.

The Reader who has not before adverted to this circumstance will, it is hoped, be led to see the reasonableness of some complaints contained in Dr. Milne's Journal, of his mind being at a distance from God. It is a complaint common in the devotional parts of sacred scripture; as well as in the recorded mental experience of ancient and modern disciples. Alas! for those who feel it not to be an evil, to be far off from God; and still more for those who can deride those who desire to be near to Him.

The mournful complaints before God of sin and imperfection, arose from the high standard of duty and obedience which he formed for himself; and which he judged was binding upon a rational creature, who has been the recipient of Divine goodness and mercy. Many men are satisfied if their actions are on the whole correct; without ever paying any regard to their motives and to their affections. But love to God and love to men are required of every one: without love the law cannot be fulfilled; and without love in the heart to God our Saviour, who gave himself for us what proof have we that we have accepted Christ's salvation. For how can a human being accept of

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redemption from eternal punishment, without feeling gratitude and love to the Redeemer: and how can a mind discern the infinite excellencies and benevolence of the Deity, Father, Son, and Holy Spirit, without reverence and love. Dr. Milne knew something of his own heart, and to mourn over its imperfections was reasonable. At the same time he must be believed when he declares his integrity towards his fellow-creatures: which he does over and over again.

Perhaps he did not consider that actions are a proof of love as well as feelings. Jesus said---"If ye love me, keep my commandments." It would seem too that William had a degree of ambition to distinguish himself as a good man, for which he censures himself under the name of "vanity." Perhaps too he should have looked more steadily to JESUS. "We are complete in HIM." This thought is not designed to afford a pillow for sloth; but to furnish consolation to the penitent; and to excite humble thanksgiving and grateful joy.

Dr. Milne appears to have possessed naturally a very ardent impetuous determined mind; yet softened by mildness of manner; and after it was converted---turned from Satan to God---it retained its natural ardor and impetuosity, but directed to new and very different objects from what it previously was. He used to say, "when I am convinced a thing is right, I could go through the fire to accomplish it." This decision of character rendered him an eminently DEVOTED MISSIONARY. He was fully convinced the cause of Missions was the cause of Heaven; and neither fire nor water could impede his onward course. Considering the disadvantage he labored under, from the want of an early literary education, what he effected, subsequently to his conversion, is astonishing.

Milne was born in 1785, and died in 1822,---His mortal

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course from his cradle to his grave was only thirty-seven short years. He was, as he himself states, a wicked child, and an abandoned youngster: but at the early age of sixteen he became seriously concerned about the happiness or misery of his immortal spirit. He read, and meditated, and prayed. He was agonized, and struggled, and took Heaven's kingdom by violence. At twenty he determined to become a soldier, to serve abroad in Emmanuel's wars, undertaken to destroy Satan's kingdom. He prepared himself for the conflict; buckled on his armour; at twenty-seven entered on the field of battle; served with courage and fidelity ten years; and then, worn out by useful toils and hard service, died at his post.

On the 4th of August, 1812, Mr. Milne was married to Miss Cowie, daughter of Charles Cowie, Esq. of Aberdeen. Mrs. Rachel Milne was a pious, prudent, meek tempered woman: well qualified to assist her husband in the management of his domestic affairs. They were much attached to each other, and lived happily together till 1819, when, on the 20th of March Mrs. Milne died at Malacca. They had six children, of whom four survive, as yet insensible of the calamity of being orphans. Mrs. Milne has left a Journal, commencing September 2nd, 1812, the day on which they embarked to proceed to China; and continued at intervals till the 30th of January, 1819. The first day's motto is---"As thy day is, so shall thy strength be;" and the last paragraph reads thus---"To-day have commemorated the dying love of a once crucified but now exalted Saviour. I feel much enjoyment in the ordinance, which was to day heightened by our first Chinese convert joining with us. O Lord carry on that good work which, I trust, thou hast begun in his heart; and may many such be added to our number."

In their way to China, the Milnes touched at the Cape

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of Good Hope and the Mauritius. On the 4th of July, 1813, they landed at Macao in China. Mr. Milne was ordered away by the Portuguese governor; being instigated thereto, it is very probable, by the suggestions of some individual or individuals. Mrs. Milne remained at the house of Mrs. Morrison, till her husband went to Java; visited Malacca, and fixed on a station for the Anglo-Chinese Mission; after which they removed thither. On the 3rd of August Mrs. Milne writes thus in her journal---"Seven weeks have elapsed since I arrived at Macao. I have been blessed with a great measure of health---a comfortable lodging under the roof of brother Morrison; am treated with much kindness by sister Morrison;--have enjoyed some measure of comfort in my own mind; and some refreshing moments from the presence of God."

Mr. Milne's manner of doing things is exemplified by his leaving, on his departure for Java, the following

MEMORANDA FOR MRS. MILNE.

She is requested to attend occasionally, in my absence, to the following things, as health and other circumstances may permit.

I. To keep a journal or diary of such things as may strike her mind. For example, what chapter she reads with her servant---what subjects she converses on with her---what effect she thinks is thereby produced--what her own views and exercises may be as to God, the mission, the church generally---what books she reads or lends, &c. What observations she makes.

N. B. It is not necessary to write much---nor perhaps will my Love's circumstances admit of writing every day; but now and then a little.

II. To continue to write out her own history, as it will keep in her own mind many past events; and may, at a

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future day, be profitably read by our dear daughter, if God should spare her life.

III. To learn some of the Dialogues by heart, in order to make the colloquial language of the Chinese familiar.

IV. To take particular care of her health---not to want any thing that is requisite for herself or the baby.

V. To endeavour to keep her mind easy by trusting all to the care of God---by faith in Jesus---by the hope of eternal rest.

VI. To look after my books.

VII. To prepare herself as fully as she can for future usefulness.

These are the injunctions of her own

WILLIAM MILNE.

After Mr. Milne returned from Java, on the 15th of April, 1815, Mrs. Milne and his daughter Amelia left China to proceed to Malacca. When in the China sea, without any medical or female assistance on board, Mrs. Milne was, at the period of seven months pregnancy, delivered of twin boys, who, notwithstanding these untoward circumstances, were both saved, and are still living. On the 21st of May they reached Malacca, the place which became their grave. The Resident, Major Farquhar, whose humanity is well known, kindly received the strangers, and entertained them in his own house, till they obtained a house of their own.

In June, 1817, Mrs. Milne, after a very severe illness, during which her life was despaired of, again visited China for her health, accompanied by her daughter and two twin boys. And in August, Mr. Milne, being also unwell, followed his family thither. In February, 1818, they returned to Malacca; where, next year, Mrs. Milne finished her mortal

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existence, and Dr. Milne continued to labour till a short time before his death; when he visited Singapore and Pinang, in the hope of benefiting by the sea air on the voyage.

In 1820, the University of Glasgow having heard of the pious labors of Mr. Milne; on proper testimonials being given as to his character and theological attainments, conferred on him the degree of Doctor in Divinity.

Mr. Milne, when in China the first time, although driven by pseudo-Christian persecution from his family, had his mind so intently set upon his work, that it did not at all diminish his close and unwearied application to the Chinese language: and from that time till he died, his study of Chinese was uninterrupted. By this judicious and becoming devotion to his peculiar duty as a Chinese Missionary, he acquired a great facility in writing in that language on moral and religious subjects: and thus, beside his translations of several Books of the Old Testament, he has left behind him numerous short Essays of a religious nature; a Catechism; Village Sermons, &c., which have been printed; and an elaborate Discourse on the Soul of Man; together with a copious and evangelical Commentary on the Epistle to the Ephesians, in MS. These two last works are about to be printed at the Missionary Society's station in Malacca. By these labours Dr. Milne's usefulness will long be continued: and his example should be followed by all subsequent missionaries.

Whilst on Java, Mr. Milne was most assiduous in distributing the Scriptures and Tracts amongst the Chinese, from house to house, and from village to village. The then governor, Mr. Raffles, liberally afforded him a conveyance to almost every part of the Island, and introduced him, by letter, to the several Residents at the out stations.

In Malacca, his labors were most abundant. He of-

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ficiated as Chaplain to the Settlement both under the English and Dutch governments: he preached in a Pagan temple weekly to the Chinese; he superintended the building of the Anglo Chinese College; and subsequently taught in it; he wrote for the Gleaner and Chinese Magazine; he translated parts of the Sacred Scriptures; he revised all the translations for the Chinese press, and corrected the proof sheets. He composed the books already mentioned; he wrote the Retrospect of the Chinese Mission, and conducted a very extensive epistolary correspondence; writing about two hundred letters a-year.

In consequence of Dr. Milne having filled the office of Dutch Chaplain, the Government of Batavia has granted his orphan children a certain allowance from the Orphan Fund, into which their father paid the usual sum.

Milne was much esteemed and respected by all who knew him and his useful labors; and he was beloved by many: generally a favorite in society. With his senior fellow-servant in the Chinese Mission, he was on terms of the most intimate friendship. Some of those younger in the service did not like him; although most of them now revere his memory. Perhaps a man so intent as he was on great objects; and anxious to effect them; and a man so rigidly severe with himself; might not always attend to the convenience of others; and might jostle some in passing onward to gain his end. And it is not impossible, but that others might have feelings towards him which neither reason nor Christianity warranted. That he was a perfect or a faultless man it would be absurd to affirm; but in the usual course of things there is reason to fear, that "It will be long ere we shall see his like again."

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MILNE'S ACCOUNT OF HIMSELF.

On Thursday, July 16th, 1812, at the Rev. Mr. Griffin's Chapel, Portsea, Mr. Milne was ordained by the laying on of the hands of several Christian Ministers, accompanied with prayer to God that the person then dedicated to the service of Christ, among the heathen, might be recognized in heaven; and qualified for his work by God's Holy Spirit.

Four questions were put to Mr. Milne :---

1st. What reason have you to suppose that you are a Christian?

2nd. What induced you to devote yourself to the work of a Missionary of Jesus Christ to the heathen?

3rd. How do you purpose to exercise your ministry among the Heathen?

4th. What are the doctrines which you believe to be contained in the sacred scriptures?

These questions were asked by the Rev. J. Griffin; to which Mr. Milne gave the following answers.

ANSWER TO THE FIRST QUESTION.

'Dear Sir, The question you propose is one of awful importance, both to myself and to the cause of religion: to myself, as it relates to eternity; to the cause of religion, as it will very materially affect all that I do in its behalf.

'May He who understandeth the thoughts afar off, and with whom, as my Judge, I shall shortly have to do, enable me to "give the reason of my hope, with meekness and fear."

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'I was born in the parish of Henethmont, in Aberdeenshire, in 1785. My father died when I was six years of age; and my mother gave me the education common to others in the same condition of life. As to that knowlege which is good for the soul, I was a perfect stranger to it myself; nor did others seek to impress my mind with its importance. The natural depravity of my heart began very soon to discover itself, by leading me into those sins, for the commission of which, my age and circumstances afforded opportunity. In profane swearing, and other sins of a like nature, I far exceeded most of my equals; and became vile to a proverb. I can remember the time (O God! I desire to do it with shame and sorrow of heart,) when I thought that to invent new oaths would reflect honour on my character, and make me like the great ones of the earth.

'Though I had a natural predilection for books, yet not, alas! for the book of God. I read it only when constrained, and even then with much reluctance and impatience. Though I learned by heart the Assembly's Shorter Catechism, and Willison's Mother's Catechism, yet this was more from a desire to be equal with my neighbours, and to avoid the displeasure of the Minister of the parish, whose presence I always dreaded as death, when he came round to catechise; than from any love to the truths which these excellent books contained. Sometimes I used to say my prayers at night, for fear of the evil spirit, from whose hurtful influence I supposed my prayers were an effectual security.

'I do not remember that any very deep impressions of divine truth were made on my mind for the first twelve years of my life, except once, when I was in my tenth year. Travelling alone in the middle of the day, between two corn fields, the idea of the eternal punishment of sin in

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hell, struck me with amazing force. My feelings on this occasion exactly corresponded to the language of the prophet, "Who amongst us can dwell with devouring fire? who can dwell with everlasting burnings?" The thought filled me with horror, constrained me to pray for the first time, in the fields, and to form resolutions of amendment for the future. These impressions, however, appeared not to be accompanied with any spiritual change in the dispositions of the heart, as they soon wore off, and my vows were forgotten.

'The sinful propensities of my nature became stronger by indulging them; and many plans did I form, in hopes of rendering myself conspicuous, in the circle in which I moved, for the vanity of my mind, and gaity of my conduct. I foolishly immagined that, by the time I was sixteen years of age, I should attain great celebrity as a vain and trifling youth. God, however, (I desire to adore his goodness) had other and better things in reserve for me.

'About my thirteenth year a partial reformation was effected, to which the five following things contributed: 1. The reading of some religious books*. My attention was turned at this time to religious books more than ever before: I cannot tell the reason; perhaps to gratify a natural thirst for knowledge. The books I read were, Willison's Treatise on the Sabbath, and Russell's Seven Sermons; both of which made considerable impressions on my mind, and led me to prayer. 2. The example of two pious persons who lived in a family where I for some time resided; one of whom slept in the same room with

* See the advantage of religious tracts and books: yes! fill the world with these. If made waste paper of, (as some of them are and will be) even in that state, the scattered leaves of a Bible, or of other religious books, have been made and will continue to be made the means of exciting serious and godly thoughts, which bring the proud sinner's heart to mercy's throne.

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me, and used to retire, at night and in the morning, for secret prayer. This I saw the propriety of, and, sometimes, imitated. 3. A secret hope, which I entertained, of being saved by my prayers and reformation. Under the influence of this deceit, I obtained a false peace of conscience, which filled me with pride and self-confidence. 4. The dread of temporal evils; of danger in the night; and of being drowned in a small river which I had frequently to pass. 5. The representations which were given of the sufferings of Christ, by the Minister at Sacrament seasons. But as these representations seemed to move the animal feelings rather than to influence the heart, their effects were short-lived.

'Soon after, I attended a Sabbath-evening school, which at that time began in our neighbourhood, where I became one of the scholars. Here my knowledge of evangelical truth increased, and considerable impressions of its importance were made on my mind. My increase in knowledge made me very proud; but I was led to search the Scriptures, and to pray. Sometimes I used to walk home from the school alone, about a mile, over the brow of a hill, praying all the way. At this time I began the worship of God in my mother's family; and also held some meetings for prayer, with my sisters and other children, in a barn that belonged to the premises.

'Notwithstanding this change in my outward conduct, I fear that I was all this time acting under the influence of self-righteous principles: for I had never felt my need of Christ, in his complete character; nor had I, AS A SINNER, made any humble application to God, through Christ, for pardon and grace.

'At sixteen years of age, when, formerly, I had wickedly supposed that I should have my fill of iniquity, and see the accomplishment of my foolish plans, it pleased God,

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whose ways are a great deep, to remove me to a place where I had the privilege of conversing with pious persons, who embraced every opportunity of turning my attention to the concerns of eternity. Though I was a stranger to them, yet, knowing that I had a soul, they were concerned for my salvation. This was the case with one of them especially, who, though poor in this world, was rich in faith, and in whom the word of God dwelt abundantly. I used sometimes to go to his house, at the hour of prayer, when he and his family bowed the knee, and worshipped God, at the foot of their domestic altar. He was accustomed to make some remarks on the chapter read for the instruction of his children, and to prepare them for the solemn exercise of prayer: these interested me very much, and shewed me a beauty in the word of God which I never saw before.* He exhorted me to secret prayer, and to read pious books, which he and some others furnished me with, suitable to the enquiring state of my mind. From this time my enjoyment and pursuit of pleasure in the world were marred; and a beauty and excellence discovered in religion, which I had never seen in any past period of my life, and which led me to choose and follow after it as the only object deserving the chief attention of an immortal creature. As the family in which I lived were strangers to religion themselves, and derided all others who made it their concern, I was very disagreeably situated. The only place I found for retirement, where I could be quiet and unnoticed, was a sheep-cote, where the sheep are kept in winter. Here, surrounded with my fleecy companions, I often bowed the

* Some parents, and those who conduct family worship, simply read the text; others read some paraphrase or commentary; which is useful: but the Editor is of opinion that the most edifying and impressive plan is to express a few sentiments, arising from the passage read, taken in connexion with the time, the place, and the circumstances of the worshippers.

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knee on a piece of turf which I carried in with me for the purpose. Many hours have I spent there, in the winter evenings, with a pleasure to which before I was a stranger; and, while some of the members of the family were plotting how to put me to shame, I was eating in secret of that bread "which the world knoweth not of."

'My delightful employment at this time, being chiefly of a rural nature, afforded much opportunity through the day, for spiritual improvement. Books were my constant companions; and some of them made powerful impressions on my mind. A book, entitled THE CLOUD OF WITNESSES, containing an account of the persecution in Scotland, in the reign of Charles the Second, gave me an exalted idea of the excellency and power of Christianity. Often have I sat on the brow of a hill, reading the lives of the martyrs, admiring their patience and fortitude in suffering; and, seeing them "overcome" their enemies by the blood of the Lamb, and by the "word of their testimony," I longed that God would, some time or other, honour me thus to confess his name, and bear my testimony to the truth. In this, there was, perhaps, more zeal than knowledge; more regard for the HONOUR of martyrdom than PURE LOVE to God and his cause in the world. All this time, however, I knew but little of myself as a guilty and condemned creature. The book which God made use of more especially for convincing me of my depravity, sin, and misery, was Mr. BOSTON'S FOUR-FOLD STATE, which I read with the deepest attention. It conducted me into my own heart, discovered the evils which before lay hid in the chambers of imagery; the monstrous ingratitude to God, which had marked all my conduct; and the pollution of original and actual sin, with which my soul was contaminated. I saw that, as I was necessarily under the strongest and most righteous obligations to God, and had never for one hour

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of my life discharged these, but lived in unprovoked rebellion against the Author of my life, so I was justly under the curse of God's righteous law, and exposed to everlasting misery. "What shall I give for the sin of my soul?" was literally the language which I used. To be condemned to toil for a thousand years, in the lowest drudgery; or to endure the punishment of hell for a LIMITED space of time, seemed easy when compared to ETERNAL WRATH, which I knew my sins deserved, and from which, for some days, I had but little hope of deliverance. To be transformed into a stone, or into one of the fowls of the mountains, which were often flying over my head, was what I sometimes wished, in order to avoid appearing before God in judgment, and to be freed from the danger of EVERLASTING punishment. My distress of mind was much increased, by a mistaken notion of the doctrine of election, as I did not then see that the accomplishment of the purpose of God, with respect to the salvation of sinners, was intimately connected with the use of the means of grace; but supposed that the decree of God cut me off from the expectation of happiness in the world to come, and shut me up in gloomy silence, and "fearful looking for of judgment." This was so much the more distressing, as I saw that my own guilt deserved all this misery; and though I saw that God, as a Sovereign, had a right to choose whom he would, yet I saw that even the reprobate perish JUSTLY and RIGHTEOUSLY.---But who can be willing to die the second death? and "what will a man not give in exchange for his soul?" I could not endure the idea of being for ever left under the dominion of sin, and cast out from the presence of God; therefore I continued to pray, as opportunity served, ten or fifteen times a day, and said, "who knoweth if God will return and repent, and leave a blessing behind him" on my poor and wretched soul. I attended meetings for prayer

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and spiritual edification; and the pious conversation of those who were with me, on the judgment to come, aided by the awful darkness and silence of night, made deep impressions on my heart, and tended to increase my concern for acceptance with God, through Jesus Christ. God, in his gracious kindness, did not suffer me to remain long in this distress of soul, but directed me to those means, by which I learned how even a vile and guilty creature, such as I was, might be for ever saved. There were two things which contributed to remove my perplexity and distress. One was a sermon of Mr. Boston's, entitled, THE BELIEVER'S ESPOUSALS TO CHRIST. Here the offices of Christ, as Mediator, were treated in such a convincing and encouraging way, as to produce a lively hope in my soul. The other was a sermon which I heard preached by the late Rev. G. Cowie, of Huntly, on a week evening, from Rev. xxii. 21. He expatiated on the free grace of God, through Christ, to the chief of sinners, with an eloquence peculiar to himself. He quoted those words from Christ's commission to his Apostles, "Go, preach the gospel to every creature,"---"BEGINNING AT JERUSALEM." Then I was led to reason thus:---If pardon and salvation were offered, "without money and without price," to those who had killed the Prince of Life, and thereby committed the greatest possible crime; then, surely that grace which could triumph over all THEIR guilt, and so richly abound where sins of the highest aggravation once abounded, may be extended to ME---pardon MY sins, and renew MY nature---heal and save MY soul. By these two things I was led to discover a glory and suitableness in the Gospel---as displaying the lustre of the divine perfections, and as preserving the honours of the divine law, while at the same time it conferred eternal life on the guilty sinner believing in Jesus. This discovery captivated my heart, and made me willing to devote myself, soul and body, to God for ever.

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'Having an earnest desire of devoting myself to God, I was encouraged to do so in the way of a personal covenant. I found this method of dedication recommended in Guthrie's Trial of a Saving Interest in Christ. Judging this plan agreeable to the language of the prophet, that "one shall say I am the Lord's, and another shall call himself by the name of Jacob," &c., I determined to adopt it: and, having retired to a place surrounded by hills on every side, I professed to choose the Lord as my God, Father, Saviour, and everlasting portion; and to offer up myself to his service, to be ruled, sanctified, and saved by him. This was followed by much peace and happiness of mind, with earnest desires to be holy, with a determination to cast in my lot among the despised followers of the Lamb, and with a concern for the salvation of immortal souls.

'After this, I met with considerable opposition from my own relatives, on account of a change in my views, having found it necessary to leave the Kirk of Scotland, and join another body of Christians: not that I had any prejudice against it, for I was baptised and brought up in it, and would not have left it had I found the preaching in the place where I then resided equally evangelical and edifying as among those with whom I united. It was not, however, the difference between that preaching which was chiefly legal and moral, and that which is evangelical and spiritual, that induced me at first to dissent from the Kirk of Scotland; for my understanding, at that time, was scarcely ripe enough to discern it. But it was the very different effect which I felt produced in myself, and saw displayed in others by these two ways of preaching. When I attended on the ministry of those who were most evangelical, I felt myself disposed for prayer, saw the evils of my heart, and found the people spiritual and edifying in their conversation. Such I found not to be the case under that preaching which

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was chiefly of a moral kind. Being very young, and the only one in our family who had ventured to be thus singular, it was considered by some that I was under the influence of certain feelings, which were exceedingly dangerous, and which led me to act in a way that reflected on the piety and wisdom of my forefathers. But to die in peace, and have part in the first resurrection, were things infinitely more important, in my eyes, than the approbation of all that were related to me in the flesh, yea, than the applause of the whole world.

'Thus I continued for two years, endeavouring to follow the Lord Jesus, and to keep a conscience void of offence towards God and towards all men. Soon after this I renewed my dedication to God, wrote it down, and "subscribed with my hand unto the Lord." A year after I was received as a member of the church of Christ at Huntly. Since that to the present time, I have passed through many exercises of mind, and have had every day to lament, that I carry about with me "a body of sin and death." I have had many doubts and fears about my salvation. Many have been my backslidings; but I have endeavoured to look to Jesus alone for pardon and salvation; and though I have often, through the power of temptation and unbelief, been ready to cast away my confidence, and say, "there is no hope;" yet "by the help of God, I continue to this day." My attainments in holiness have been, alas! few and small ---this is the greatest burden of my soul from day to day: and, if I deceive not myself, there is nothing in the universe that I so much desire as holiness of heart and life--- as conformity to Jesus in all things. I look on myself this evening as the CHIEF of sinners, and place my whole dependence for a complete salvation, on the righteousness and spirit of Christ. O may I "be found in him at last--- not having spot, or wrinkle, or any such thing."

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'Thus, Sir, have I endeavoured, with all humility and jealousy over my own heart, to give you a brief history of my religious experience, which contains the reasons why I look on myself as a Christian. "By the grace of God, I am what I am.'

ANSWER TO THE SECOND QUESTION.

'Rev. Sir, I am aware that the deceit of the heart will sometimes induce a man to consider himself called of God, to that for which he feels a partiality; therefore I desire to answer this important question with a due sense of the weakness of my own jugdment, and with much consideration.

'I trust I speak the truth when I say, that I do not engage in it from any idea of my own sufficiency for it, nor from any notion that I have had an extraordinary call; nor from any hope that I have of ease or aggrandizement in the world.

'Not from any idea of my own sufficiency for it: for when I consider the nature of ministerial labours in general, and especially that of MISSIONARY LABOUR,---the difficulty of parting with relatives and friends,---of studying a foreign language under the heat of a vertical sun,---of overcoming the inveterate religious prejudices of the heathen,---of introducing among them a religion entirely new, and which condemns their own religion, yea, even the thoughts of their hearts,---the difficulty of preserving the life and power of religion in the heart, where there is scarcely any Christian society,---the mighty trust committed, by the Church, to a Missionary,---and the awful responsibility to God which attaches to his office;---when I consider all this, I exclaim, "Who is sufficient for these things?"

'Not from any notion that I have had an extraordinary call to the work: for I neither heard any voice calling me

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to go to the heathen, nor had I ever any dream that seemed to intimate my duty in this respect; nor did ever any particular passage of Scripture come with peculiar force to my mind, from which I could gather that I ought to undertake this work. No. If these things are necessary to constitute a call, then I am not called.

'And, as I do not engage in this office from an idea of my own sufficiency for it, or from any notion of an extraordinary call, so neither is it from any hope of ease or aggrandizement in the world. Food and raiment, the benevolence of the religious world gives me reason to look for; but along with that I expect innumerable trials, and a life of hard and intense labour.*

'From the time that my own attention was turned to the things of God, I felt concerned for the conversion and salvation of others, especially for young people, for whose benefit I drew up a short address, for which my rural employment afforded me leisure. Even then I sometimes reasoned thus---"What, if in some future period of my life, I may have the pleasure of proclaiming to sinners this glorious Gospel, which appears so well adapted to the condition of man."---The idea of the excellency of such a work made it desirable; but the sense of my own unfitness for it made me turn away my attention from it; that for four years after, I had little thought of it, farther than that I would always have preferred it to any other employment. I had often read the Missionary and Evangelical Magazines, and felt deeply concerned for the coming of Christ's kingdom among the nations, and used to spend hours in the winter evenings in prayer for this desirable object. This, however, I conceived to be my duty as a private Christian; and never entertained the prospect of going to the heathen

* "A life of HARD and INTENSE labour," (although of short duration) and many "trials" he certainly had.

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myself, till about six years ago. One evening, walking with a dear friend, who is now entered into his rest, he told me that a brother of his, who, I am happy to say, is looking forward to the same work, had thoughts of becoming a Missionary of Jesus Christ. The following question was immediately suggested to my mind :---" Will this man's salvation be a greater wonder than mine? or can his obligations to the riches of redeeming grace be greater than mine, that he should desire thus to honour God, while I continue satisfied in a state of inglorious ease at home?" This I could not admit, for I was fully persuaded that none could owe more to Christ than I did. But then the question turned on this point of FITNESS for the work, and a CALL to it. Here I was constrained to pause, and was filled with much perplexity. I felt a desire for the work; but whether this arose from the vanity of my own mind, or from the Spirit of God, I could not tell. I dreaded the thought of rushing into the work, lest I should run unsent, and be only a burden on the Christian Church; and of staying at home, lest I should be declining an important duty, and consulting with flesh and blood. Some encouraged me to go---some were indifferent to it---and others against it.

'The means I used in this perplexed state were PRAYER, CONSULTATION WITH CHRISTIAN FRIENDS, and APPLICATION TO THE MISSIONARY SOCIETY.

'I set apart sometimes a day, sometimes part of a day, as circumstances permitted, as in the presence of God, to consider the nature and importance of this work, to examine my motives, and to solicit divine direction. I often and earnestly prayed that God would hedge up my way, and not suffer me to go unless he would go with me; and that he would open a door for me in his providence if it were his will that I should go. When I considered that Jehovah knew the end from the beginning, and that I was under

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infinite obligations to be and to do whatsoever he saw fit, I was encouraged; and I said,---"Here I am---thou, Lord, hast a cause to promote among men---thou canst promote it without me, but I am willing to go any where, and do any work that relates to the coming of thy kingdom in the world, if thou wilt make thy way plain before me; but if thy presence go not with me, carry me not up hence."

'CONSULTATION WITH CHRISTIAN FRIENDS was another means which I used. I plainly told them how my desire began---how it had been continued---what were my views of the work---what my difficulties. They had already an opportunity to judge of my talents, for I had been for some time engaged in teaching Sabbath evening schools. There were some difficulties in the way, arising from various circumstances; but the GENERAL voice was, "that application should be made to the Missionary Society on my behalf;" which was done about four years ago by the Rev. Messrs. Morrison, of Huntly, and Philip, of Aberdeen. The result was, that a Committee of Ministers at Aberdeen was appointed to converse with me, and determine as they judged proper.

'They acted with that caution which became men feeling the importance of such a work, and concerned to advance the interest and honour of the Missionary Society.---Having laid before me the parts of the work, and all things connected with it, they gave me a month longer to consider, and furnished me with further means of information. During that time I betook myself again to prayer, read the Missionary Transactions, the Life of David Brainerd, and the Life of Samuel Pierce. An Address to Young Men, in the Evangelical Magazine, for April 1805, I found of much service.

'The conclusion to which my mind was brought, and the substance of what I wrote to Aberdeen, was as follows.---1.

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I have, through infinite and superabounding grace, the hope of dwelling with Christ in heaven; therefore I am under everlasting obligations to be entirely his, in body, soul, and spirit.---2. There appears something so excellent and glorious in the idea of creatures, so deeply corrupted by sin, so deluded with idolatry, being brought to form proper conceptions of Jehovah, to submit to the righteousness of Jesus, to observe, admire, and adore all the mighty operations of God, and make him the object of their highest esteem; there appears something so glorious in this, that I cannot help desiring to be employed as an instrument to promote it.---3. As the Society wants Missionaries; and as my earnest desire is to serve the interests of the Church of God, I offer my services to them, willing to go forth to the ends of the earth, and to employ such talents as I possess, or may acquire, for the propagation of the Gospel. This, Sir, was the substance of what I then wrote to the Committee at Aberdeen, who immediately sent word to me to prepare to come to England, which I did; and have gone through the regular course of studies at Gosport, under the care of the Rev. D. Bogue, my venerable tutor, to have sat under whom, I consider as one of the greatest blessings of my life.

'My sentiments, Sir, this evening are the same; and if you and my Reverend Fathers here present shall be pleased to set me apart to the office of a Missionary, I am ready and willing to go forth the first opportunity. I am conscious of my own insufficiency for such an undertaking, yet truly DESIRE it. Though I love my native country, as is natural to all men, yet I have no anxiety about leaving it for such an object, but what arises from leaving a mother and three sisters behind. God, however, I hope, will provide for and take care of them. I love the object of the Missionary Society, and offer my life and talents for its promotion. "Silver and gold have I none, but such as I have I cheerfully give."

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ANSWER TO THE THIRD QUESTION.

'Sir, I am convinced that exertions will be few, and success small, if the SPIRIT of the work be not preserved. Therefore I would desire to keep my own heart with all diligence, and walk closely with God; knowing that these are the most effectual means to maintain the spirit of a true Minister or Missionary of Christ.

I resolve, should God carry me safely to the heathen, and continue my health, to prosecute my studies, in order to attain a greater knowledge of the word of God---to pay particular attention to the language of the heathen; during which time, should there be any Europeans in the place, I wish to spend the Sabbath in promoting their best interests.* Should it please God to spare me, to acquire the language with sufficient accuracy, I purpose to go from house to house, from village to village, from town to town, and from country to country, where access may be gained, in order to PREACH THE GOSPEL to all who will not turn away their ear from it: for I conceive that by the PREACHING of the Gospel CHIEFLY, the nations are to be converted. I hope to take advantage of the most favourable seasons for conversing with and preaching to the heathen, and to use similitudes, as the Prophets did, in order to bring down the truth to the level of their capacity. I am resolved not to perplex them with things of "doubtful disputation," but

* This he did as long as he lived: but he sometimes doubted the propriety of deducting any time from his ministry to the heathen; for after a man's whole time and strength are devoted to such duties as those of a Chinese Missionary, he will have to regret the defects of his preaching, and teaching, and praying. To be lucid, and impressive, and convincing in argument, amongst a people of a strange language, and manners, and sentiments, that have no similarity to our early knowledge and associations of ideas, is very difficult.

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insist CHIEFLY on those grand principles of the Gospel, the faith and practice of which are essential to the salvation of the soul.---I purpose, according to my ability, occasionally to publish and distribute religious tracts among the heathen.

'As, however, the translation and distribution of the Scriptures form one great object of the Chinese Mission, to which I am destined by the Directors, I resolve to use every means to attain a more full and critical knowledge of them, in order to give the genuine sense intended by the Holy Ghost. For this purpose, I would apply with all diligence to the original languages of the word of God, to weigh the force of words and phrases, and compare one version with another. I hope I shall be enabled to derive much advantage from the piety, learning, and experience of him with whom I expect to be associated, whose counsel and advice I feel disposed to follow.

'As my object is entirely of a religious nature, I purpose to have nothing to do with POLITICAL matters, lest my ministry should be blamed, and its success defeated; but to "be subject to the powers that be," always seeking the peace and prosperity of the commonwealth. I wish to pay particular attention to the instruction of YOUTH, and to adopt those plans which are best calculated to convey divine knowledge in such a way as to interest and edify them. For this end, I hope to be able to take with me, and translate, some of those little, interesting, and useful publications, suited to youth, which abound in England and Scotland. Should my labours be so blessed, as that a Church be raised, I shall endeavour to form it, and conduct its affairs, according to the word of God.

'As the money by which Missionaries are supported is the fruit of the labour of the poor, and of the abundance of the rich; and as it is the property of the Church of Christ, I shall always consider it a matter of conscience to use it sparingly.*

* This resolution is good, but it requires to be qualified and

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'Depending on the grace of God, I would read the history, adopt the useful plans, and imitate the lives and labours of pious Missionaries of every denomination; especially I wish to WALK AS JESUS CHRIST WALKED, and to display the influence of the Gospel in my own temper, in the relation in which I may be placed, and in my whole conduct.

'Finally, as the success of all means depends on the power of the Spirit of God, I purpose to look up to him daily, by fervent prayer, for his blessing to accompany all my endeavours for the CONVERSION of the heathen.---The salvation of souls I look upon as the great end of my work, and would therefore wish to make all things bend to it, and to consecrate all that I have to the honour of Christ. In these ways, Sir, I purpose to seek the object of my Ministry among the heathens.

'I earnestly entreat, and I know that I shall have, your prayers, and the prayers of this assembly. I rejoice that

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guarded. What money is for the immediate furtherance of the gospel should not be used sparingly. The publication and distribution of the Bible and good books: the best helps for acquiring a foreign language speedily, and well; teachers, dictionaries, etcetra. And money that tends to the preservation of a Missionary's health, by affording him wholesome and nutritious food and drink; and good air and lodging; and good medical aid; should not be spent grudgingly. Hard-workers cannot be too well taken care of. Loungers, who study first their own ease and comfort, do not deserve the same treatment. No means for the conversion of the nations, that reason and Scripture sanction, should be left untried, from an apprehension that the property will be used unsparingly. Let the property of the Christian public be faithfully, judiciously, and liberally employed for the best causes. And let faithful Missionaries be liberally supported. Call not their allowances charity or alms. Alas! do they deserve nothing of their brethren but fine speeches, and empty praises. What sacrifice does that disciple make who STAYS AT HOME and gives a little of his money, in comparison of the disciple who leaves father, and mother, and sister, and brother, and home, and gives HIMSELF to the work!

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there are here many of the saints from different Churches, among whom I have occasionally preached the gospel of Christ, with much pleasure to myself, and I hope with some profit to them. The continued aid of their supplications I expect, while I go forth to promote the object for which they daily pray, both in their closets and in their families.

'I can assure you, Sir, it affords me no small satisfaction to have my ordination in Hampshire, where the first motion for missions on an extensive scale, combining the talents and influence of good men of every denomination, originated; where missionary plans have met with the MOST liberal support; and where so many of "my best friends, my kindred in Christ, dwell."

'I solicit the prayers of CHRISTIANS of EVERY DENOMINATION. For I do not go forth to publish the peculiarities of a sect, or to seek the triumph of a party; but "to preach the acceptable year of the Lord," and to seek the promotion of TRUTH and HOLINESS among men; which objects, if accomplished, will increase the happiness of angels, and give joy to good men of every Christian society. To propose any thing, as the end of life, inferior to this, I consider as highly dishonourable to a Christian, and unworthy of those who are born for immortality.

ANSWER TO THE FOURTH QUESTION.

'It is certainly, Sir, of the utmost importance, that the Churches of the Saints should have an opportunity to judge of the soundness of the faith of those whom they send to teach the heathen; lest they be spending their money for the propagation of sentiments, either contrary to the truth, or not sufficiently important for the conversion and salvation of souls. Therefore, to afford this opportunity, I shall proceed to lay before you and this Christian assembly, the

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substance of those doctrines which I believe to be "of God; upon which I wish to rest my own salvation; by which I expect to be judged, in the day of God; and which I mean to publish, if the Churches count me worthy of going, in their name, to the heathen.

'I believe, that the existence, wisdom, power, goodness, and majesty of God are manifest, in all parts of the world, "by the things which are made."

'The idea of TWO Beings who are eternal, infinite, independent, and almighty, is absurd, and would destroy the foundation of religious worship and of morality; therefore, I believe, that there is but ONE God, the proper original and fountain of all goodness, excellence, and perfection; who made, supports, and governs the universe; who directs every creature to its proper end; who deserves the highest esteem, and constant worship, of all intelligent beings; and who designs the display of his own glorious character, as the great object of all that he does.

'Neither the works of creation, nor the dispensations of Providence, nor the light of nature, give sufficient information concerning the character of God, the way of a sinner's acceptance before him, the nature and manner of his worship, nor the existence of men in a future state. On this account, I am persuaded of the absolute NECESSITY of DIVINE REVELATION. I believe this revelation has been actually given by God, and is contained in the Old and New Testament. The Scriptures are divinely inspired. Their contents, their importance, their purity, their majesty, their consistency, their design, and their power, are INTERNAL evidences sufficient to prove that they could have come from none, but from Him who is perfect in knowledge, infinite in purity, and boundless in goodness.

'I believe, that it is the special design and constant care of Jehovah, in the dispensations of providence, by fulfilling

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prophecies and working miracles, to display the excellence, confirm the truth, and impart the blessings of divine revelation: this is sufficient EXTERNAL testimony.

'I find nothing, in the holy Scriptures, CONTRARY to the dictates of REASON; but many things ABOVE its comprehension. Yet, as there are many things mysterious about my own existence; as I am now but in the infancy of my being, and hope to know more hereafter; and as this REVELATION is marked with the image and authority of God, I conceive it my duty and wisdom, to receive the testimony of Jehovah, with holy delight and awful veneration. The office of my reason in regard to the Scriptures, I conceive, is to investigate their truth, to compare their parts, to submit to their decision, and to adore their mysteries.

'I believe that the Scriptures represent God, as surrounded with the full radiance of eternal perfection, as a pure, self-existent spirit, possesed of infinite wisdom, almighty power, spotless holiness, inflexible justice, everlasting love, boundless mercy, and inviolable truth.

'I find, in the book of God, THREE PERSONS, to each of whom the names of God are given, the perfections of God ascribed, the works of God attributed, and the worship of God paid, each of whom possesses personal qualities, perform personal actions, and sustains personal relations.

'Therefore, I believe, that IN the UNITY of the Godhead there subsist three, divine, distinct persons, Father, Son, and Holy Ghost; of the same essence, glory, and eternity.

'It is a great imperfection for any being to work without a plan. God is absolutely perfect; therefore, I believe, that He, knowing from eternity all possible things, formed a PLAN, for the creation of the world, for the dispensations of Providence, and for the redemption of fallen man; that he purposed what he himself would do, by his own active energy, and by the instrumentality of his creatures; and

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what he would permit men or angels to do, in the exercise of their natural liberty; and that he determined WHOM he would, in the riches of his grace, save from the misery of the fall; and perfectly knew those, who, by their own impenitence and unbelief, would perish for ever.

'These purposes or decrees of God, though absolute and unchangeable, are yet infinitely wise, good, and holy. They are not the cause of sin; they do not abridge human liberty, nor, in the least, excuse the guilt of man.

'The idea of a CREATURE, necessarily supposes DEPENDENCE and obligation. Therefore, I believe, that all intelligent beings, angels, and men, are under necessary, numerous, indispensable, and everlasting obligations to serve and please Jehovah.

'I believe, that God, having created our first parents perfectly holy and happy, was pleased, in sovereign condescension, to enter into a covenant with them, in the name, and on the behalf of their posterity. The condition of this covenant was the most easy and reasonable. The blessings connected with obedience, were communion with God here, and eternal life in heaven. The miseries threatened to disobedience, were the loss of the divine image on the soul, pain, want, distress, and death to the body; and the wrath of Jehovah for ever.

'As our first parents, in consequence of this covenant, stood in a public capacity, as the representatives of their posterity; so they fell, by transgression, in the same capacity. Therefore I believe, that, by the wise and righteous constitution of heaven, the consequence of their sin extends to all their posterity. Sorrow, pain, disease, and death, reign even over children, who have not themselves ACTUALLY "SINNED after the similitude of Adam's transgression."

'Scripture, reason, observation, and experience, unite their testimony to prove, that man is now a depraved, and

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guilty creature. Therefore I believe, that every man "is shapen in iniquity, and conceived in sin." That the whole race of mankind is corrupted, in all ages, in all countries, and in all situations---that the understanding, in its conception of divine things, is darkened and confused---that the will is proud, obstinate, and rebellious---that the affections are earthly and sensual---that the conscience is polluted and partial---that the passions are disordered, and have dominion over the superior faculties---that soul and body are naturally the servants of sin, and justly exposed to everlasting punishment---and that man has neither merit nor power of his own, either to obtain the divine favour, or to help himself out of his misery.

'I believe that, according to the terms of the covenant of redemption, which were settled from everlasting in the counsels of heaven, Christ, who is the second person of the glorious Trinity, who is the same in essence, in power, in knowledge, in wisdom, in holiness, in rectitude, in love, and in glory, with the Father and the Holy Ghost; I believe that he, in order to accomplish our redemption, took the complete nature of man, a REAL BODY, and a REASONABLE SOUL, into a close, mysterious, and everlasting union with his godhead: so that, in the ONE GLORIOUS PERSON of Christ the Mediator, two natures, the divine and human, subsist, without confusion or mixture of properties.

'Jehovah sustains, not only the character of a wise and merciful father, but also of a holy and righteous governor, who takes notice of the conduct of his creatures, and watches over the honours of the divine law. Therefore it would not have been consistent either with the honour of divine perfection, or with the good of the universe, that man should be pardoned and received into the favour of God, without a perfect satisfaction for sin. On this account I believe the the absolute necessity of a divine atonement, to display the

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honour of God, to penetrate all intelligent beings with an awful sense of the evil of disobedience, and to save souls from endless misery.

'As the obligations of man were just, holy, and reasonable, and as his transgression, guilt, and misery are real; so I believe that the oblation of Christ on Calvary, was REAL, HOLY, JUST, and PERFECT. I consider his death, neither as a mere example of patience and fortitude to his disciples, nor as a mere seal to the truth of his mission and doctrine, nor as a mere plea to divine mercy in the behalf of the guilty; but as a REAL atonement for the sins of men, a REAL and PERFECT SATISFACTION to divine justice, which God testified his acceptance of, by the Saviour's triumphant resurrection from the dead.

'I believe that Christ, in his exalted state, as well as when on earth, sustains a three-fold office, Prophet, Priest, and King. As a Prophet, he instructs, enlightens, guides, and directs sinners to heaven. As a Priest, he intercedes for his Church, on the ground of his atonement with the Father; and as a King, he subdues their sin, restrains the power of their enemies, and rules the vast creation for their good.

'As the Gospel is a declaration of the mercy of God to the miserable children of Adam, I believe that it is to be preached to all men, of every class, of every country, and of every description of character. Its blessings are to be exhibited by the Ministers of Christ to ALL, without distinction. There is no impediment in the way of the salvation of men, except what arises from the impenitence and unbelief of their own hearts. If they receive the Gospel, and walk before God in holiness and righteousness, they shall be saved;---if they reject the Gospel, and continue in sin, they must endure eternal misery, as the necessary result of their own sin.

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'Man, on account of the blindness, obstinacy, and disorder of his heart, is under a MORAL INCAPACITY of perceiving the things of the Spirit of God, so as to love them and delight in them; therefore I believe that he, in order to salvation, must undergo a divine change, by which he may be brought to love God supremely, to hate sin as an infinite evil, and to desire holiness as the greatest excellence. In this change, the faculties of the soul are not RADICALLY CHANGED, nor any new ones added; but they are purified and changed in respect to their use.---Such dispositions are formed in the heart, as correspond to the holy nature of the service of God, and to the pure and perfect bliss of heaven.

'From the experience which I have of the depravity of my own heart---from the observation I have made on the temper and character of others, and especially from the testimony of sacred Scripture, I am fully persuaded that there is no virtue or power in the will of man, or in any of his faculties, by which he can render the means of grace effectual to his own salvation; therefore I believe that the operation of the Holy Spirit is absolutely NECESSARY, in order to make man a partaker of a divine nature, and to turn his soul to God. This operation which converts the soul is not a mere PHYSICAL virtue, flowing from the Creator, such as upholds the human body; but a DIVINE and SUPERNATURAL influence, from God the Holy Ghost, whose office, in the economy of redemption, is, more immediately to regenerate the soul, to carry on the work of sanctification through life, and to make believers meet for Heaven at death. In this change the will of man is not forced, nor his natural liberty restrained; but by a divine operation on the soul, agreeably to its rational nature, the beauty of holiness is discovered, and religion becomes the object of cordial choice, of earnest desire, and of constant pursuit. Though

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this change is entirely owing to a supernatural power, yet it is effected by the instrumentality of the Word of God: therefore it is the duty of every sinner to seek after conversion in the use of all the means of grace.

'I believe that sinners are justified before God, not on the account of any inherent, negative, or positive righteousness of their own; but from the atonement of Christ, and the imputation of his righteousness. By the former, sin is pardoned, and the soul delivered from the curse; by the latter, it is accepted of God, and receives a title to eternal life. Faith, I consider, from its nature, from the honour it reflects on Christ, from the safety it affords to man, and especially from the appointment of God, and the connexion he has established between it and salvation; from these things, I look on faith as the means of our justification; "Being justified by faith."

'Believers redeemed by the blood of Christ, and saved from wrath, through him, and whose privilege it is to have the Spirit of God dwelling in them, must necessarily feel themselves under infinite obligations to "live to Him who died for them, and rose again." Therefore I believe, that the doctrine of salvation through the free grace of God, and imputed righteousness of Christ, is so far from relaxing the bonds of moral obligation, that it affords the strongest motives to holiness in heart and life; and, when really believed, disposes the soul to constant obedience. The moral law, written in the word of God, as well as the law of love, written in the heart, though not a covenant of life to believers, is yet a RULE of life, of the thoughts, words, and actions, both as it regards their duty to God and to their neighbour.

'As God is unchangeable in his purposes, and as there is a great incongruity in the idea of a man's perishing for ever, after he has been regenerated, justified, and sanctified; I

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believe, that all who have really tasted that the Lord is gracious, shall be preserved, "by the power of God, through faith and holiness, unto eternal salvation." If they fall into backsliding, God will correct them and bring them back to his fold again; but he will not take his love utterly from those who once were the objects of it, nor suffer his faithful promise concerning them to fail.

'A company of the faithful, whether small or great, associating together, according to the rules of the New Testament, for the observance of the ordinances of Christ, I consider as a Church, having within itself full power to choose its own officers, and manage its own affairs.

'I believe, that under the New Testament, Christ has appointed two ordinances, Baptism and the Lord's Supper, as seals of the covenant of grace, which are to be observed in his Church till the end of time. Baptism is to be administered to those that believe in Christ, and profess their attachment to the doctrines of his cross; and, as the New Testament dispensation does not abridge the privileges of the saints, I conceive that their children are also entitled to this ordinance. The Lord's Supper is to be administered to believers, who have an understanding to discern the Lord's body, and who adorn the doctrine of Christ their Saviour, by a life and conversation becoming the Gospel. The frequency of this ordinance must depend on the circumstances in which the Church is placed.

'I believe, that when God has gathered in all his saints, and accomplished the purposes he designed with this world, it will be consumed with fire, and the "resurrection, both of the just and of the unjust," shall take place.

'I believe, that the soul of man, immediately on its dismission from the body, enters on that state in which it shall continue for ever: either the perfect bliss of heaven, for which divine grace has prepared it; or the intolerable

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misery of hell, because found a stranger to Christ, and destitute of holiness.

'I believe, that Christ, who died on Calvary, will come again visibly in the clouds of heaven, shining in all the infinite splendour of his godhead; and will, in his mediatorial person, sit as "judge both of the quick and of the dead." Those who are found destitute of faith and holiness, he will publicly adjudge to that misery of hell, which will be extreme, inconceivable, everlasting, and just. Those who have followed the Lamb, and are found in him, he will pronounce "blessed," and receive them to himself; then shall they be ever with the Lord, and made inconceivably happy in the perfection of his image, by the constant smiles of his love, and in the everlasting exercise of his praise.

'Finally, That every part of the Divine conduct, every dispensation of Providence, every act of grace or of justice, is infinitely worthy of the Eternal Majesty; and the glorious displays of wisdom, purity, and love, in the plans of his Gospel, which will blaze forth in heaven for ever, will engage the unceasing wonder of angels and saints; and God shall be all and in all. Amen.

'These, Sir, are the doctrines which form my confession of faith, and which are to be the subject matter of my conversation with the Heathen, and of my preaching among them. O God, may I be found faithful unto death, and then receive the crown of life. Amen.'

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Whilst a Student at the Missionary Seminary, Gosport, he drew out a few rules for his conduct, and formed resolutions to regulate his thoughts and actions; they are here inserted as illustrative of his character. Some of them are his own; others are copied.

RULES OF CONDUCT AND RESOLUTIONS.

January 1st, 1810.

I. AS TO MYSELF.

1. To spend a little time thrice a day for meditation, prayer, and reading the sacred scriptures, and some devotional book.

2. To spend some extraordinary time every three months for the state of my soul and work.

3. To spend some time on Saturday night, from eight o'clock, in religious exercises for myself, and relations, and friends, in Scotland.

4. To attend as many prayer-meetings as I can, for the benefit of my soul.

II. FOR STUDY.

1. Not in general to spend above six hours in bed.

2. To make eleven and five the hours of rising and going to bed.

3. To endeavour to spend about fourteen hours in study and devotion, the rest at victuals and recreation---walking twice a day for my health.

4. The different parts of the day to the studies, as they will best suit.

III. TO OTHERS.

I. To treat my tutor and fellow students with respect.

II. To receive reproof or remarks on my conduct and

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performances with meekness---even though harsh and unreasonable.

III. To endeavour to observe, in giving reproof, not to offend, but to profit.

IV. To endeavour, by conversation and otherwise, to be useful to my fellow students.

V. To endeavour to be useful to all

1. In my preaching to aim at the conversion of souls, and the advancement of grace in saints.

2. In my conversation with men, when I meet them in this place, and in the places where I go to preach, to endeavour to be a pattern.

3. To go out once or twice a week into different houses to perform family worship, and give suitable exhortations. N. B. This I have reason to believe was not wholly in vain.

4. To endeavour to awaken and promote the spirit of religion by correspondence. In order to this, to keep a little book for noting materials for correspondence.

5. To keep some account of my matters, sermons, progress, and correspondencies.

6. Not to be too forward nor positive in stating my sentiments---pay due deference to the sentiments of others. To avoid partiality, keep myself, first, that I may not offend others, second, that, not being engaged in controversy, I may the more easily find out the truth.

7. To read my diary and these rules every Saturday night. N. B. Some of these could not be kept, except one were always in the same place.

CONSIDERATIONS AND RULES.

Gosport, July 12th, 1810.

I. Consider, O my soul, for what end thou art in THIS place. Let not thy thoughts fix on it as the scene of thy

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rest or labours; but what shouldst thou pursue as thy only end?

II. How shall I best conduct myself when I visit the sick, and when I visit others; either to pray with the former, or to drink tea, &c. with the latter?

1. Do not make these visits long, lest I weary the people and neglect my studies, or fall into unprofitable conversation.

2. Never enter into any dispute, or into conversation, about the character of any absent person, unless to answer some good end.

3. Endeavour to turn the conversation to something profitable.

CONSIDERATIONS RELATIVE TO A PROFITABLE CONVERSATION IN COMPANY.

Gosport, August 23rd, 1810.

1. Consider, O my soul, that, perhaps, some in this company may be lying under the wrath of God. Should I not do something for such?

2. Some may be acting inconsistent with the gospel, and although I know not, yet, if I am spiritual, something may drop which will reach them indirectly.

3. Consider that, perhaps, some of the company may be halting between two opinions, and waiting for the sanction of thy example to determine them in some things; but woe to thee, if thou doest or sayest any thing which will encourage to evil, or to a lukewarm profession.

4. Some in this company may be beginning religion,---tempted, wounded, or persecuted, and discouraged. Should not something be said which has a tendency to counteract these evils?

5. Consider what views thou didst have of those ministers who did not converse profitably in company---avoid this evil.

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6. Some who are sitting around me at tea, or dinner, &c. may be near to eternity: perhaps this may be the last company they will ever be in.

7. What, if this be the last opportunity I shall ever have of doing good?---am I improving it? What, if the chilly hand of death should, in the midst of this company, stop the springs of life. What, if the hour of thy departure should come in this place---art thou suitably employed?

8. Would Jesus and his Apostles; would Brainard, Whitefield, &c.---first, would they have been HERE in THIS company? second, would they say what I am saying, or do what I am doing? N. B. Perhaps, my soul, God has gathered this company together to give thee an opportunity for usefulness. Also, I may be sure that my being IN THIS company will tend to answer some end, either to HARDEN or RECLAIM; to DEADEN or to quicken; to good or evil.

Gosport, January 1st, 1811.

Resolved not to copy many of my letters.—

1. Because I can write double the number to others.
2. Because it would take too much of my time.

March 2.---Resolved, that, in general, when circumstances will permit, that I will attend to secret devotions before supper.

CONSIDERATIONS BEFORE PREACHING.

March 10th, 1811.

1. Remember, O my soul, that thou art now to plead the cause of Christ, therefore be fervent.

2. Remember, that some who shall hear me to day will, perhaps, be in heaven or hell before another opportunity, therefore be faithful.

3. Some are remarkably ignorant, therefore be very plain.

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4. Some are captious, therefore be cautious.

5. Some, perhaps, are beginning, tryed, tempted, desponding, &c. therefore seek to direct them.

6. What if I never preach again, therefore be as serious as if I were to go from the pulpit to my bed of death.

Some evils into which I am apt to fall, and which are to be guarded against.

1. Too great openness at times, using too much freedom, and suffering the same from others, by which I see I am in danger of being intruded upon in the time of study, &c.

2. Pleasing all parties, and thereby in danger of straining the pure truth, and of confirming the guilty.

3. Of turning others into a laughing stock: this I would not like.

March 28th, 1811.

Resolved 1. That I will endeavour to hear every Minister with candour, and to seek to learn: asking myself what is there in the matter, manner, voice, action, gesture, &c. which is worthy to be imitated, or ought to be avoided, and endeavour to do the same.

2. That I will endeavour to imitate every excellency in the life, temper, &c. of my fellow students, in the Ministers of Christ, and in all good men; both as it respects religion, and learning, and manners; and to avoid their evils.

3. To endeavour to do in study, and in opportunities of usefulness, while at the seminary, as I will wish I had done when I leave it.

RULES FOR ATTAINING THE KNOWLEDGE OF OURSELVES.

1. Consider what character we bear among our enemies,

2. Consider what we REALLY deserve of the praises

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men bestow on us; whether those actions which they applaud proceed from pure motives, &c. SPECTATOR.

REGULÆ STUDII.

January 18th, 1812.

1. Never to spend time in seeking to know that which cannot be known by the utmost labour in this life; and which, in half an hour, may be fully known in eternity.

2. Never to spend time in seeking for that which, when attained, cannot serve the interests of rational beings, and the glory of God.

3. Whatever knowledge or talent is attained, let it be devoted to the service of God, and the interest of the Gospel.

EXTRACTS FROM DOCTOR MILNE'S JOURNAL, ILLUSTRATIVE OF HIS MIND AND CHARACTER.

Translation of a Farewell Letter to the Chinese on Java.

A general address to the respected people of the TA-TSING Dynasty, who dwell in Pa, (Batavia) and in other places (on Java.)

Benevolent Elder Brethren,

Peace, prosperity, ten thousand blessings, and all the good which you desire.

Your younger brother, intending to visit other ports, presents this parting token of respect, but his eyes will constantly look towards you; his heart, always ruminating, will remember you, and resolves to pray, that the Deity may bless

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you, your children, and your children's children, to ten thousand generations.

Your younger brother thinks, that the Maker of the heavens and the earth is the one only true and living God, and there is none else.

The past, the present, and the future, are fully known to God. He rewards goodness, punishes wickedness, and can do all things.

The gods who have not made the heavens and the earth cannot endure as the heavens and the earth, (i. e. must perish;) but the true and living God will exist eternally. He made and nourishes all men under heaven, and will judge all. When we sit — when we sleep — when we speak — and when we think, God observes all.

No man can at any time see God; therefore no man understands his form.

All human beings, under heaven, have often sinned against God, and deserve to suffer his displeasure. But God, being merciful and gracious, sent his only son Jesus into the world, to practise virtue, and to redeem them from their iniquities; in order that all who repent of their sins, and trust in Jesus, should obtain eternal life in heaven. Those who do not receive his doctrines, but work iniquity, must go down to hell, (i. e. earth's prison) and suffer undefined punishment.

These are the doctrines of the holy books which your younger brother has presented to you his respected friends.

These books teach men about the affairs of ancient times, concerning the character of men of the present age — the happiness and misery of the life to come — the temple of heaven, and the prison of hell.

Some parts of these books are, perhaps, not easily understood at present; but pray to God to unfold them — every day read a little — perhaps some person will come to

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explain them to you — then you will be able to understand.

Remember what the Sages have said,—

"Do not blot or destroy good books."

Brethren, this life is temporary.---Still things under the sun are vanity; therefore do not set your hearts upon them.

While we live, the riches of the world have their use ---when we die, they are altogether useless after death: we cannot carry away a single Wăn (i. e. none at all.)—Seek God's gracious favour, deal justly with all, let not the rich greedily oppress the poor---nor the poor discontentedly complain of their lot; for both rich and poor must shortly die.

Parents, teach your children to read the sacred book — to write---to trust in Jesus Christ---to venerate the aged — to discharge filial piety to you---to love their brothers and sisters---to pity the poor, and do good to all men---then all will be well.

Your younger brother,

ME-LĔEN,

bows and pays his respects.

Batavia, 19th day of the 5th moon of the 19th year of Kea-king, or July 5th, 1814.

April 19th, 1817. Mrs. Milne rather worse---low in spirits, lethargic, weak. Afternoon, I read part of Charnock on Providence and prayed. She much enjoyed seasons of this nature — said, "the hours of prayer are the sweetest I have—I wish they were more frequent. My mind is in so dozing a state that I cannot fix it---can only lift up my heart to God for a moment, then it is gone. I see no other way but

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Jesus — I desire to hang on his atoning sacrifice — seem to have no thought about the world; but only about the means of my own recovery." About the children and me? said I. "Sometimes said she; but at times I think I could leave them to the care of a gracious God: and as for you, you will be so short a time behind me, that it seems as nothing, &c." Considerably revived in the evening.

April 20th. Sabbath morning, addressed the Chinese from Revelations xxii.—English, from Proverbs i. 19. LEE-SEEN-SANG examined the boys---read a discourse formerly composed in the evening. Mrs. Milne evidently weaker through the day, especially towards evening---lethargic dozing. After church I read a part of Charnock and prayed---she complained that her lethargic state prevented her from fixing the mind—seemed often, at short intervals, to be engaged in prayer. Dr. Chalmers spent the evening with us. I read the 73rd Psalm, two of Dr. Rippon's Hymns, and prayed, in which she seemed to feel an interest---conversed with her on these words---"When flesh and heart faileth, God is," &c. She said, "I am so insensible, I fear least I be deceiving myself. Do you know any sins in particular of which I have been guilty?" Ans.---I cannot say any particular outward sin ---In God's sight no doubt you have: she said, "In his eyes I know it. Death, it is an awful scene! O, I wish I had spent more time in prayer before my confinement! It would seem again from the symptoms that all hope is taken away; yet, O Lord! my eyes are towards thee; thy hand is not shortened that it cannot save."

April 21st. Through the night Mrs. Milne's weakness continued; slept a little; said, "Her mind was, upon the whole, easy; but she could not fix it." At five I prayed and conversed with her; seemed filled with deep jealousy over herself, lest, after all, she should be lost. "How awful a thing," said she, "if, after so great a profession as I have

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made, and after being situated as I have been, I should yet perish!" I said, I hope you are enabled to trust in God. "Yes, (at times) I can trust soul and body and all in his hand, and fall asleep in that spirit,"—seemed often engaged in prayer in the intervals of sleep; felt anxious about poor Amelia; hoped that Mrs. Tomer of Southampton, or some of her family, would take charge of her. She has ever had an uncommon esteem for that excellent lady and her family. I asked if she had any orders to give about her funeral, provided it should please God now to take her away. "No, I leave it entirely to you; try," said she, "to bear up under the stroke; let it not affect your health; you will not be long behind me." She had been repeating several sweet Hymns to herself in the night, such as "How sad our state by nature is," and, "When I can read my title clear," ---and, "There is a land of pure delight," and others such like.

This morning (6 o'clock) the Dr. said he thought the symptoms more favorable than last night. I know, if God please, he can raise her up; we are now at our wits end; our power is quite gone; the utmost human means have been tried day and night, with the utmost tenderness and care, and seem to have lost their effect. I have no quarter to look to but God alone. I know not that he has at this time purposed her death, therefore I continue praying for her life, if agreeably to his will. I hang on in fond hope; yet I know the wisdom and goodness and unalterable nature of his purposes; therefore I desire to bow with profound submission to his awfully gracious decision. "O Lord, rebuke me not in anger---I feel my vileness before thee---O enter not into judgment with thy servant!" May thy love be inscribed on this affliction to me.---O leave me not a prey either to my sins or sorrows; but enable me to feel a calm confidence in thee---a greater

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aspiring of soul towards thee---greater sweetness in communion with the — great singleness and devotedness of heart to thee in the world. Annihiliate—destroy—I pray thee, every vain, selfish, lofty, envious, carnal idea; make me more and more like thy children in temper, conduct, and joy.

With regard to this affliction, I pray yet again, that, IF CONSISTENT WITH THY SACRED AND UNERRING WILL, thy hand-maid's life may yet be prolonged, in thy condescension to my own personal weakness and infirmities, and to the needs of our dear babes; that she may be the guide of their youth. Yet, what am I that the rock should be removed out of its place for me? — A mean, vile, sinful, backsliding, particle of dust. Why should the decree of Jehovah delay its execution for my sake! or the great and infinitely wise plan of Providence be altered for my comfort! I have no effectual resource but Thee. My eyes are towards thee, O Lord, there is nothing too hard for thee.

May 15th. At Ta-p'h-king's. Discoursed to not more than three Chinese, besides some of our own people, from Ephesians v. 14.

May 16th. Evening, learned from AFO, that there were some instances in which the Chinese here tore up and burned some of our books—and that the other day, when he went for me on board with a few books, a Chinaman, from Cochin-china, threw them back at him, and reproached him for bringing them. He also mentioned several things about the spirit of the people here—their contempt of divine things; ridicule of those who distribute the books, &c.*

* On May the 20th, 1823, when some persons of consideration from Cochin-china were at the Anglo-Chinese College, Dr. Morrison had the satisfaction to learn, that the Roman Catholics in Cochin-china had, from Dr. Milne's Tracts, obtained more scriptural ideas of the Eucharist;—ideas which satisfied their minds much more than the doctrine of transubstantiation. If one Tract or Bible in a hundred; aye, if one in ten thousand be made the means of emancipating one human being from the

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May 18th. Sabbath morning, from 三月 Numbers. "If any man be in Christ," &c. English, Ephesians v. 14. Mid-day, conversed again with AFÄH, also YIN, also LEE-SEEN-SANG. LEE-SEEN SANG supposed himself a believer in Jesus, but so far only as relates to what the Chinese call 去惡就善, i. e. to forsake vice and follow virtue; but as to the pardon of sin, redemption, substitution of Christ, &c. he cannot understand them. Says also, that he does not fully believe the immortality of the soul and future retributions. Evening, discoursed again from the morning subject: twenty-one or twenty-two hearers.

June 30th. This evening my dear Rachel and the three children left me to go to China, in hopes that the sea air and the change of climate will prove useful for the re-establishment of her health. "O Lord, carry her and them on in safety, and bless them with thy favour. Show thy mercy to me also; keep me from sin; enable me to glorify thee."

July 6th. Through the past week had Mr. Frith with me.

To-day discoursed to the Chinese from Rom. iii. 23; again, English, Mat. iii. 7—12. Mid-day, conversed with AFO, AYUN, AFUNG, and AFÄH. Afternoon, examined the boys. Evening, fourteen Chinese; discoursed from Mat. iii. 6—12. Last week wrote a little in my proposed Chinese Commentary on the New Testament; Mat. iii. 1—7. O Lord, give me just views of the meaning of the Holy Spirit in the word; suffer me not to be the means, by any wrong interpretation, to lead this numerous people into error. Duly fit me, by thy grace and Spirit, to apprehend the sense, and to express it with clearness and propriety.

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slavery of Satan, the loss or destruction of the nine hundred and ninety-nine is a small evil!

On this day the attendants of the official men received Testaments and Tracts in Chinese, which they understood, with many expressions of gratitude.

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July 9th. This evening commenced discoursing in the Fokien language; had about forty people.

July 12th. Mr. and Mrs. Medhurst and son landed safely at Malacca. The Lord bless them.

July 13th. Sabbath morning, discoursed to the Chinese from part of Mark 1st. In the Church from Matthew iii. 13 ad ultimo. Discoursed with five persons at mid-day in a catechetical way. School as usual. Evening, thirteen Chinese, Matthew iii. 13 ad ultimo.

July 15th. Discoursed in the Old Bazar, by my schoolmaster's assistance, to about twenty Chinese.

July 17th. In the Temple, preached to about fourteen Chinese.

July 18th. Near CHIN-SEEN-SANG's, discoursed to about twelve Chinese, in a room which I have hired for the purpose. There is now preaching in Chinese in four different places; one at home daily, and three in town—Lord crown these efforts with thy blessing.

July 20th. Sabbath, Chinese, Mark iv. 20—25. English, Psalm 189th, third part. Mid-day, four Chinese. Evening, sixteen, from Mark iv. 25—30.

July 22nd. Evening, discoursed in the Old Bazar to about eight Chinese.

July 24th. In the Temple to about twelve Chinese.

July 27th. Sabbath morning, to the Chinese from Mark vi.—English, Mr. Medhurst preached from Isaiah liii. 3. Mid-day, discoursed with four persons, Chinese. Evening, seventeen Chinese, from Proverbs iv. 10.

Last week CHIN-SEEN-SANG's wife died. One morning walking with him he said,—"If she is to die, it is better that she should die soon—if to live, that she should get better soon"---How little real affection!

July 31st. One of the converts told me what he usually hears among the heathen respecting me and my labors.

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---"Some treat the Gospel with the highest contempt---others say, "What is the use of spending so much money in making books, &c. for our instruction?---Were he to give, where there is a person deceased, five dollars; where there is a person out of employ, a few dollars; where people are commencing a pepper plantation, a few dollars to assist them---that would be spending money more to the purpose.---If he will give us money, we will be his followers.---The Roman Catholic religion is a good one---they assist people.---He is a very good man, that we all know, but though he has been here for upwards of two years, what good has he done to us? Who has received his doctrines?---Yet he has even deprived us of cock-fighting! What use of calling us to embrace his religion and to worship his God? May we not just as well call him to embrace ours and worship our gods?" Another (LEE-SEEN-SANG) says — "It is all very well—I now receive his pay---I ought to serve him. I will accord with him; if he even bid me go out and read to the people in town, when he is gone I will do it."

VOYAGE TO CHINA.

August 9th. My health continuing in a very indifferent state, I fear that without a little relaxation, and change of air, I shall not be able to go on much longer. The medical man strongly urges a sea voyage. Under these considerations I resolved upon it, feeling satisfied in my own mind that it was the path of duty. I prepared materials for the Magazine, revised the New Testament to the 8th of the Hebrews, and (downward) corrected all those parts marked by Mr. Morrison. Settled every thing relative to the general movements of the Mission---to the ground---building---money, &c. and gave Mr. Medhurst direction in all things, so that I hope every thing will go on well till my return, or till further directions can be given.

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Having been offered a passage by Captain Birch, of the H. I. C. S. Waterloo, on board of which my friend Dr. Clark is, I embarked to-day; had a most comfortable airy cabin allotted to me---one side of the Round-house---a great accommodation to me in my present state of health; O Lord, I desire to see thy hand in all these things, and to feel a deeper sense of my obligations to serve thee, and exert myself in thy work among the heathen. The numerous helps afforded in the course of Providence, either by the special contributions of God's children, or by the generosity of polite men in the world, not only furnish the necessary facilities for carrying on the work in which I am engaged, but also lay me under still stronger obligations to be diligent and faithful therein.—I feel, in some measure, the obligation, and desire to feel it more deeply.

August 17th. Sabbath. In the night passed Pooloo Oar. Since last date fine weather; light winds; no danger in the Straits. Yesterday left Pedro Branco; fine day. At half-past ten Captain Birch read prayers on the quarter deck. Had, after coming on board, given some copies of the Youth's Catechism to the Chinese, which they now and then read; conversed with several of them.

August 24th. Sabbath. Since last date, sometimes good, sometimes light winds. Engaged in reading; my health daily improving. To-day, after prayers by the Captain, conversed with AHON and ACHANG. AHON thinks the images in the temples understand and can help; for, said he, "When we burn incense and candles before the images, &c. the celestial Poo, SĂH, descend." I asked ACHANG whether he had formerly worshipped God? Ans. "No, I have never worshipped our Chinese gods." Why? "Because I did not like to do it." Whom do you like to worship? Ans. "FAN-YIN-SHIN;" i. e. the God of foreigners. I said, as there is but one sun for all the world, so

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there is but one God, to whom all nations should look up.

August 31st. Thursday last a man died, and was committed to the deep till that day when the sea shall give up the dead that are in it. Generally light and contrary winds.

To-day, (Sabbath) after prayers, conversed with AHON and three other Chinese, two of whom were strangers: the Lord bless his word and make room for it in China.

September 3rd. At night landed safely, and found my dear wife, children, and friends, all in as good a state of health as I could well have anticipated. Blessed be God! my dear Rachel is still spared to me, and improving upon the whole.

September 21st. Since last date engaged in translating Judges and other works relative to the Mission.

To-day spoke a little, (being Sabbath) which brought on a discharge of BLOOD from the LUNGS in the night, which continued for several days to come up with mucus, in small portions, from the lungs. This rather alarmed my friends, but I soon got over it.

September 28th. Left my dear family to go up to Canton by the inner passage; the boats were roomy and comfortable; the banks of the river finely diversified with hills at a little distance; pagodas (or 塔) groves of trees, villages, temples, canals, breaking out on each hand; most extensive and apparently luxurious rice fields. The houses generally appeared mean and wretched. I earnestly longed to travel through the breadth and length of this land, and circulate Tracts and Testaments, and preach to the people.

October 1st. At about eight o'clock this morning landed at Canton; health improved; took up my lodging with Mr. Toone, Secretary to the Select Committee. Lord direct my future steps to thy glory. Amen.

While in Canton variously employed: consulted a number of books, French, Chinese, and English, for various purposes.

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By the help of a servant, (AHON) I circulated several thousands of Chinese tracts and pamphlets, and some Testaments — secretly put into temples, and schools, and laid at people's doors in the night, &c. in and about the city — on the other side of the river, &c. number of temples. Besides, I gave away a considerable number myself to friends, carpenters, taylors, merchants, &c. My little commissions I divided for the purpose of having the more persons obliged to me: — thus the word of God was circulated more widely — but great care was necessary.

Met with several Americans who were inclined to religion: wrote several papers for a book of my own in English.

November 3rd. Parted with my dear friend Mr. Morrison.

November 4th. Safely arrived at Macao: carried on the translation of Judges.

November 30th. Saw a poor Chinese fallen in the street by a stroke from a horse — none cared for him. Mr. Johnston with us, and Mrs. Brown.

December 4th. Visited St. Pauls---monument dedicated to the martyrs who have suffered in China, Japan, and Cochin-china: Latin inscription on it.---Figure of Xavier--- and also figures of the martyrs, (Missionaries) and plates representing their punishments. — "Noble army of martyrs."---Conversed with two Chinese converts.

December 10th. Finished the version of Judges. In the intermediate space, circulated a number of tracts and pamphlets in the Island of Macao, by binding them up in very small bundles of 3, 4, 6, &c. tracts in each—fastened in Chinese rough paper, with a reed of grass; put them into my coat-pocket—dropped them in the streets and villages in the evenings, near people's doors, shops, &c. on the high roads, and in fishermen's empty huts, &c. — Often seen people take them up and walk on reading ---Sure very few lost, &c. On the 31st, forty-four bundles of this kind had been given away.

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December 31st. For several days past have been engaged in completing an Exposition of the Lord's Prayer in Chinese---completed it to night.---It was commenced in weekly Lectures in TA-PĂH-KUNG's temple at Malacca---but not more than half written till after the 10th March. Thank God it is now completed---I offer it up to him.---May he render it useful. It is divided into ten sections or Lectures. It is just about the size of the Gospel of Mark.---A few lines of preface may perhaps be added when it shall be printed. --It was my aim to render it very plain, and suited as much as possible for the instruction of a PAGAN.

January 1st, 1818.

REVIEW OF THE PAST YEAR.

"Having therefore obtained help of God, I continue unto this day." Through what a varied scene of trials and mercies have I passed! I have passed through the floods and through the fires---"my soul hath them still in remembrance." Alas, my unteachableness under the rod! How singularly great and numerous have the divine mercies to me and my family been during the past year---"how great the sum of them." When I reflect on what God has wrought for us, my heart, ungrateful as it is, cannot but desire that I could be grateful. Bless the Lord, O my soul! never forget his benefits---who redeemed the life of my dear wife from the grave, when past all human help---and so far restored her to me and the family, as that we can this day, with some probability, indulge the hope of her complete recovery being at no great distance. To me this blessing is peculiarly enhanced by the consideration of my own personal weakness, family, work, and habits. O my God, make me duly thankful; teach me to improve thy mercy

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to better purpose than in time past. Thou knowest that I wish to feel a deeper sense of my increased obligation to serve thee more purely and faithfully, both as a CHRISTIAN, and as a Missionary. What is this frail life of mine protracted for? Alas! how much is yet to be done in my heart! How far am I from that vigorous faith in Christ; love to thee; holiness of heart; self-denied zeal; humility; benevolence of heart; and usefulness of life, which I ought to possess and display! O for that simplicity and oneness of aim in all my doings; viz. to propose thy glory as my chief end! How great a mixture of unworthy motives do I perceive in my proceedings! How seldom do noble and divine principles govern either my thoughts or my pursuits! O Lord, in mercy forgive, and "work in me both to will and to do of thy good pleasure." One child has been this year removed from us; but our three first, for whom we have thought, labored, and expended most, are still continued; how great kindness this in the midst of judgment!

How many human beings, both pious persons, and persons who possess mere worldly civility, have, during the past year, been the mediums of divine goodness to me and my family! May the Lord bless them, and return their temporal favors in spiritual blessings into their bosoms.

I have been carried, during the past year, through some labors of importance, both oral and literary, for the furtherance of the Gospel. I would feel thankful that I have not been suffered to be idle; that I have never felt easy but when engaged in some part of my work. But, O my soul, mourn over the dreadful want of holy fervor; the little regard there has been to God in my labors; the great want of that humble and prayerful mind so necessary in pursuits that involve consequences of so important a nature! O Lord, display the greatness of thy mercy in saving me.

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During the past year several things have been accomplished, and several events taken place, which afford matter for thankfulness, humiliation, and instruction.—

1. Some progress made in the Malay language; so as to enable me to correct and print two Tracts composed chiefly by Mr. Thomsen.

2. The commencement of the GLEANER; printing of Bogue's Essay, Doddridge, &c.

3. The death of our dear SARAH; her mother's remarkable deliverance from the grave; the restoration, in some measure, of my own health; the good health of our children; the death of sister Thomsen.

4. The carrying on of the various exercises of oral instruction in Chinese, Malay, English, and other collateral means of usefulness. After my departure from Malacca little was done by me in the way of oral instruction.

5. Completion of the translation of Joshua, at Malacca.

6. Of Judges, in China.

7. Exposition of the Lord's Prayer completed.

8. Chinese Magazine carried on through the year, in which I trust there are some papers that will be found useful.

9. Part of several other Chinese works carried on:—1st. Some additions made to the Commentary on the New Testament. 2nd. Ditto to the Scripture Dictionary. 3rd. Ditto to the Theological Lectures. 4th. Two first Sections of a Polemical work 辨五. 5th. An EXPOSITION OF THE TEN COMMANDMENTS, TO THE MIDDLE OF THE FIFTH.

10. Seven Sections of the Retrospect of the first ten years of the Chinese mission, written: about one-third of this work is taken from a MS. of Mr. Morrison's.

11. The commencement and carrying on of the printing of the New Testament in Chinese;—buildings, &c.

12. Mr. and Mrs. Medhurst's arrival to our help.

13. Our voyage to China, with all the merciful circumstances which have attended it.

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In thy sight, O God! and in the presence of my brethren, I feel my sinfulness and unfruitfulness — yet desire to raise my Ebenezer to thy goodness — "Hitherto hath the Lord helped."

LOOKING FORWARD TO THE YEAR JUST COMMENCED.

"The future all to ME unknown—
I to thy guardian care commit,
And peaceful leave before thy feet."

The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom—to whom be glory for ever and ever.* Amen.

My soul, my body, my family, my work, my movements from place to place, and my relatives—I cast, O God, upon thee this day.—O continue to care for us. Grant me a full confidence in thy eternal mercy, manifested through Jesus, for my soul's salvation. — Grant me a calm confidence in thy gracious providence for all temporal supplies. — Produce in me true Christian pity for the poor and distressed — a growing zeal in the duties of my work — due qualifications for the important scene of labor and duty opening before me this year. Hasten thy kingdom in this country. In thy goodness and wisdom direct my thoughts and labors this year, so as that they may most effectually tend to the furtherance of the Gospel. — Give me a proper spirit in my family, and towards my brethren.—Grant an abundant share of the influences of thy Spirit to my dear wife, children, colleagues, and relatives. O my God and father! finally deliver me from every evil work, and preserve me

* 2 Tim. iv. 18.

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and mine safely to thy heavenly kingdom; that we, with all thy holy angels and saints, may ascribe glory to THEE for ever and ever. In this all the prayers of thy most unworthy creature end. Amen and amen.

The WORK before me this year, in my profession, is great ---I wish to be found at my post.

1. We contemplate the completion of the Old Testament this year---all from Ruth to the Psalms falls to my share.

2. The completion of the Exposition of the Decalogue will be kept in view.

3. The Magazine will devolve on me.

4. Some progress will, I hope, be made in those five works mentioned under the 9th particular of the preceding paragraph.

5. The completion of the Retrospect—the Editorship of the Gleaner---the tuition of my junior brother or brethren ---the superintendence of the Mission---will, in all probability, devolve entirely on me.

6. Several sections of a book have already been written with a view to a small book on the religion, philosophy, &c. of the Chinese, for my own family's advantage.---I hope to be able, if health continue, to add to it, in hope of rendering, by my own exertions, my family independent of others.

June 16th. Died, in our house, of strong convulsions — water in the head---bilious affection, &c. Captain John Kidd, of the MORNING STAR, a member of the Church at Calcutta. The Lord sanctify his death to us all.

June 23rd. Finished the translation of the first book of Samuel. May the goodness of God still continue till the whole be completed.

October 16th. At night AFĂH said he wished to devote himself to learning, with a view to promote the Gospel.

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October 17th. This day completed the first book of Kings.

October 19th. This evening MENG-KO intimated a wish to become a Christian.---The Lord grant he may be a true-hearted man. Finished a Tract on the Duty of Justice in Dealing.

October 20th. Met AHĂH and MENG-KO in the evening.

October 23rd. To-day the murder of a Chinaman, by TSAOU-FOO, another Chinaman, came to light. A little before, the murderer had expressed a wish to come and live with us---I trust it was the good hand of God which prevented his coming, as we might have been involved.

November 1st. Sabbath. I preached in the morning, and in Church from Ephesians. Dutch Admiral visited us at mid day. Evening, preached again in Chinese. O how far do I fail in the spirit of Christianity and of the ministry ---Lord help me.

November 5th. Thursday. About fifteen persons in the temple.

November 8th. Sabbath. Usual Chinese services and hearers. MENG-KO told me that a 算命之人 Calculator of Fates had told him that he should die at thirty---and now lives at forty-four.

November 11th. Foundation of the Anglo-Chinese College laid.

December 3rd. Thursday. About twelve persons in the temple.

December 5th. Finished the Tract of Short Sermons.

December 6th. Sabbath. Performed all the exercises of the day alone---wrote notes on my Commentary---met Col. Welsh at night.

December 13th. Sabbath. Exercises as usual---began singing in Chinese. We have now prayer, reading, preaching, and singing; and have dispensed Baptism and

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the Lord's Supper in Chinese. The Lord give us right-hearted members to form a Church. Mr. Medhurst discoursed for me in the evening in Chinese.

December 20th. I performed all the public duties of the day in Chinese and English. Last week had Captains Ross, Maughan, and Crawford with us. Good news from China and the South Seas. Two young Chinese read the Tracts with concern. The newly-come teachers state, that the Magazine is sold in Canton.

December 23rd. Major Farquhar left Malacca, deeply regretted by all.

December 24th. Our dear friend Dr. Chalmers also left. The Lord go with them both.

December 31st. Finished the translation of the second book of Kings, and also the Chinese Tract on Gambling.

1819.

Another year is gone past. I have entered on a new one. Great have been the mercies of God to me and my family during the past year. But I see great cause of self-abasement and humiliation before God. O Lord! enter not into judgment with me. I have failed in every relation which I hold; and exceedingly failed in the SPIRIT of those duties in which I have engaged. When I look on myself as a creature, as a Christian, as a father, as a husband, as a master, as a Missionary, as a friend, and as a citizen of the world, I see innumerable causes of humiliation. I wish to be thankful to Thee, O God, for personal health, for the life and health of my dear wife, and for all family blessings. I wish to profit by the dispensations of thine hand; but alas! how feeble and inactive are these wishes! I desire to think at all times lowly of myself; but alas! I often cherish a vain mind, and daily think of myself more

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highly than I ought to think. O cause me to profit by all the discipline and instruction which thou art pleased to favor me with. I have not been permitted to be idle during the past year; for this I would be grateful. But alas! how little influence has the love of Christ and the truths of the gospel had on my heart! My doings, I often fear, are spoiled for want of purer motives and a better frame of spirit. Yet, O Lord, thou knowest that I condemn myself for this want — I abhor myself in thy sight. Take, I beseech thee, these services in which I have, through the year, been employed; remove their errors; pardon the infirmities and defects that have attended them; and let them come up with gracious acceptance before thee.

During the past year several events of some interest to me and my family and the Mission have taken place, and some useful labors have been accomplished or attended to. For me and mine they are worthy of being recorded, as they furnish matter of thankfulness, instruction, encouragement, and caution.

EVENTS.

1. Our safe and comfortable passage with our family from China.

2. An addition of fellow-laborers to our number; which, though it has brought with it new trials and duties, has also brought an accession of piety, talents, and friendship, to our help and comfort.

3. Change of government at Malacca, with all the circumstances which have attended it. Our favorable reception by the new authorities. The departure of the old, who were dear to us; and had been for three years and a half the mediums of much divine goodness to us.---The God of Heaven bless them, and teach us to depend more entirely on himself.

4. The commencement of the Anglo-Chinese College.

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LABOR DURING THE YEAR.

1. The Chinese Magazine has been carried on by my labors. Several parts of it collected and printed by themselves; e. g. Scripture History and the Dialogues.

2. The Editing of the Gleaner, with several English papers in it, signed "Servus" and "Too-yu." These, though not directly of a Missionary nature, will yet, I trust, have a useful tendency, in extending knowledge and promoting piety.

3. The Chinese and English preaching, and the daily exercises in Chinese.

4. The Translation of the 1st. and 2nd. Books of Samuel, and of the 1st. and 2nd. of Kings.

5. Wrote three Tracts. — 1st. Containing twelve short discourses on twelve texts of Scripture, in the order of a doctrinal system. — 2nd. On Justice in dealing.—3rd. On Gambling.

6. Part of my Chinese Commentary on Ephesians. Notes on chapter 1st. and 2nd. composed, and part printed.

7. The 1st. and 2nd. Sections of the Retrospect composed---deeming them necessary in addition to what had been previously written—also composed the Statement relative to the College.

8. I hope my assistance afforded to my brethren in learning the language has been of some use to them.

Less has been done by me last year in going about among the people than formerly: there was not time left for it. Nothing has been done at the Scripture Dictionary, or the Evening Conversations, or the Theological Lectures, except, I believe, about one Lecture. The numerous other engagements which I have had, rendered it impossible to complete the part of the translation which fell to me.

In regard to FUTURE labors, I cannot propose this day

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any thing new. To complete those already begun, or to labor at them, will be my work, if God give me health, this year.

The Magazine; the remaining part of the translation; (viz. 1st. and 2nd. of Chronicles, Ezra, Nehemiah, Esther, and Job) the revising and printing of other parts; the Commentary on Ephesians; the Ten Commands, formerly begun; Scripture Dictionary; the Lectures; some new Tracts; the Gleaner; and the remaining part of the Retrospect — will all claim my attention; but as I may very likely have more to do than formerly in the way of tuition, I can hardly propose to be able to do much at all of these, though it is my resolution to be diligent, as bodily strength and family circumstances may permit.

O blessed God, be near to me in mercy, in all the vicissitudes of this year. Help me to see thee present. Assist my weak and enfeebled faculties, I pray thee, in every duty, temptation, and affliction. Enable me to derive real good from thy word. Give me a right heart; soften, sweeten, and sanctify my temper. Lord, make my intercourse with my family, with my brethren, with the heathen, and with the people around, profitable to them and to myself. Enable me to bear all things. Give me more self-controul. So direct my plans and labors this year, as that they shall most effectually tend, upon the whole, to promote the interests of thy kingdom in these parts. Give me wisdom and energy to know and seize on all the facilities furnished by thy Providence, for promoting truth and righteousness. May I be humble in myself, and greatly value the talents of others. Let me not labor in vain. O bless my family — my partner in life, my children, my mother, and sisters; and my fellow-laborers. In the expected time of domestic solicitude, be near to help. Bring us safely through it, O Lord; and compass us about with songs of deliverance.

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Look in mercy on the fruit of our bodies. Bless our little ones with the beginnings of eternal life. FIT ME FOR A USEFUL LIFE, AND A HAPPY DEATH. My eyes are this evening lifted up towards thy mercy in Christ. It is my only hope — my sole plea. Look upon me — pardon me — bless me and mine in time, and through eternity, for Christ's sake. Amen. — I give myself afresh to Thee, my Creator, Redeemer, and Sanctifier. Seal me and save me. Amen and amen.

January 3rd. Sabbath. Mr. Milton preached in the Church. — I dispensed the Lord's Supper in our family, and trust the season was profitable to all; more so than ever I remember: every body's heart seemed to obtain something new, and to presage something great or painful.

January 4th, 5th, and 6th. These three days I have had a dreadful onset from ————, and a great deal of personal abuse and impertinent language poured upon me, and, as I conceive, very unjustly and ungratefully. I have tried to bear it. O that my efforts to bear this load may not be the bare effect of a natural temper, or of calculating discretion; but of a divine principle. O that, like the holy Psalmist, I may, in a special manner, at this time, "give myself to prayer." How difficult is it, under such circumstances, to preserve temperate language and equanimity of mind! It has been partly said in words, and partly insinuated, that I am a deceiver---an imposter---a deluder of the public ---a Pope—insincere---careless---imprudent: and insinuations of my ignorance of men, imperiousness, want of humility, &c. have been thrown out. But let me learn never to take men at their worst. Help me, Lord! and if any of these charges are just, graciously pardon---for who shall stand if thou, O Lord, shouldest mark iniquity.

January 31st. Sabbath. Chinese and English services as usual.—Walked into town; conversed with the old priest,

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and with a few persons in a Blacksmith's shop, and discoursed from the lock which he was making — conversed with several other individuals in the street—am this evening exceedingly fatigued. Lord, let not my feeble efforts be totally in vain.

February 1st, 2nd, and 3rd. Rode out in the evenings, and here and there talked with the people about their souls, &c.

February 4th. Explained part of the Tract on Gambling in the temple. — I imagine there were upwards of fifty persons — a large congregation compared with what is usual.

February 6th. To-day Mrs. Milne was confined, and delivered of a fine boy at two o'clock P.M. Lord, make me thankful for thy goodness, and may every fresh instance thereof leave a deeper impression on my heart of my obligation to be thine. Bless, I beseech THEE, this child—make him thine — spare, if agreeable to thy holy will, his life — confer upon him thy grace. Enable me to give him up to Thee. Bless and restore, I pray Thee, my partner in life, and may she also derive real spiritual good by a suitable improvement of this instance of thy goodness to us. May frequent recollections of thy mercy, in this and similar instances, give fresh energy to our zeal in thy good cause.

February 7th. Sabbath. Mr. Milton preached for me to-day.—I engaged in the usual Chinese exercises of the day. I had given AFÄH John iii. 16, to write a little on, as a trial; he wrote very good sense, but left out the article of redemption; and, excepting the divinity of Christ, made it exactly a Socinian discourse on the design of Christ's coming into the world. — By this, after hearing the gospel so long, I see two things; 1st. How difficult it is to explain the doctrine of redemption to the heathen mind, so as to convey, I will not say an adequate, but a JUST view of the subject — 2nd. The importance of catechizing; and, by ques-

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tions, endeavouring to bring their minds to a distinct and edifying consideration of particular subjects and particular passages of scripture. — Things delivered in the general are apt to lose their effect.

February 10th. In the Temple — about thirty persons.

February 14th. Sabbath. I went through all the public work---O that I may not labour in vain !

My———have again set a quarrelling.---Alas ! what is in man---what selfishness---what pride---what obstinacy —what envy ! Let me never, if possible, foment contentions, but cherish the spirit of peace, and be willing to sacrifice any thing for truth and peace.---I wrote a pacificatory letter, which seemed to have some effect. Matters seem now a little more favorable. Let me be impartial, and try to find out my own errors.

My dear wife is again reduced to extreme weakness, nearly as weak as after her last confinement. Trouble comes thick upon me---O for patience, self-command, prayerfulness of spirit, and grace, both to her and myself, to make a right use of this affliction.

February 15th. Our little babe was this evening baptized at his mother's bed-side, by the Rev. J. Slater, by the name of FARQUHAR, as a mark of regard and gratitude to Major W. Farquhar.---His mother wished to have carried him to the House of God, and made an offering of him to the Lord, as Hannah did of her son---so she expressed herself. She had several times expressed her anxiety about this---and I thought it right not to defer it longer. The ordinance was therefore dispensed at her bed-side, about nine o'clock at night.

February 17th. We went out to CLAY-BANG, about four miles from Malacca, in hope of Mrs. Milne benefiting by the change.---She was carried out in a chair in the evening, but was exceedingly weak—she never again came down stairs.

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February 18th. Dozed almost all day and night.---The diarrhœa and vomiting seemed to stop, and hopes were entertained.

February 19th. Delirium---several times called me to read hymns to her---after noon took leave of, and blessed several members of the family who came out to see her---during the following night stupor and fever, and partial wanderings—she recognised me several times.

March 20th. CLAY-BANG, about four miles from Malacca, this morning, about NINE o'CLOCK, my dear wife was taken from me by the hand of Death. I closed her eyes, in death, with my own hands, and assisted in doing the last offices for her. For the four last days of her life she said but little about divine things; stupor and partial delirium being induced by her complaint—she had previously given charge concerning her affairs, and often said, that though she could not feel as she wished under so serious circumstances, yet she hoped that the Lord, whom she had chosen in the days of her youth, would be her God; and that her only hope was in Christ Jesus. For several days I had given up every other concern to attend solely to her, with which she was greatly pleased---and it is now to me a source of satisfaction, that I attended her to the last with as much tenderness and attention as I then thought I possibly could; but alas! now, what regrets crowd upon me! but they are fruitless. O Lord, if in any thing I have been sinfully negligent; if I ever grieved the heart of her whom thou gavest me; if her passage from time to eternity was attended with pain on my account, in any thing which I neglected to do; or if I did, or said, what I ought not to have done or said---O pardon it. While I weep over my own loss, and that of the children, I feel glad on her account; and thankful to the God of all grace for taking her to himself. The words, "TO BE WITH CHRIST IS FAR BETTER,"

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have been frequently running in my thoughts since her former illness; especially since her last illness commenced. That so lovely and excellent a woman should be, on her own account, longer detained in this world, under the influence of bodily weakness, which, had she even recovered, must have rendered her life often uncomfortable; she would probably have had to go to Europe, or some where else, for health; and it is probable, that in her case, all labor would have been "travail and sorrow." Now to be for ever freed from the pains and dread of seas; storms; separation from me; anxieties about the children; and from the toils and labors of this mortal life; to be set down, as I hope she is, with CHRIST, saints, and angels, is what I rejoice in. The only thing that damps my joy in this is a conviction, that I have not contributed so fully to her edification and preparation for that happy state as I might and ought to have done. True, I have been almost always engaged in something that seemed either directly or indirectly useful to the Mission; but, alas! while I was busy here and there, she was going! Why did I not read more, converse more, and pray more, with her? Ah! Surely I have not, in every instance, done what I might. God OF ALL grace, forgive my defects!

Towards the evening of the day the corpse was brought into town in a boat. How little did I think, when going out to this country retreat, that in three days I should be returning with my dearest earthly friend a cold lump of lifeless clay by my side, in the same couch on which I had taken her out! O to live more under realizing views of eternity.

March 21. Mr. Thomsen slept in the room with me, and every one seemed to strive to exceed in kindness. The body was put into the coffin at eight in the morning, at which time all the family attended, and Mrs. Milne's

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favorite hymn,—

"God moves in a mysterious way"—

was sung with tears by all.

How expressive is scripture language on almost every subject. — THE DESIRE OF THINE EYES," is a term applied to the wife of the prophet. — I now feel the force of this phrase in a touching manner. — I contemplate her clay-cold countenance with melancholy pleasure. All the placid sweetness, the motherly sense, and the dignity of mind, which used to mark her countenance formerly, seem still to leave their traits there. The face preserves all the appearance it used to have when she was highly pleased — (except the eyes being shut) the face unruffled — the lips about a third open. But alas! there is no more life — and the body now begins to be offensive. I must now "bury my dead out of my sight." — I hope she is gone before to glory, and that, through mercy, I shall finally follow—she often told me I should not remain long behind. A few days since she said — "you will not be long behind me---about five years only"---O my God, prepare me for joining the happy number of redeemed souls in glory!

The dear children seem quite insensible of their loss, playing about the dead body, and talking of Mamma's death as if it concerned them not — as if it were a subject of childish play. Amelia, for whom her mother expressed the deepest concern, almost to anguish, poor creature, insensible of her loss, while her mother's ear-rings and finger-rings were taken off yesterday, came to me, with her usual playfulness, and said---"Papa, when I large, I put on that ring ---and all Mamma's clothes too---yes Papa?"---I almost feel angry with them---but why should I? — they are but infants.

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O Rachel! Rachel! endeared to me by every possible tie---Oh! what would I not give for but five minutes converse with thee!---yea, but for one minute!---but the wish is vain---I will try not to grieve for thee, as thou didst often request before thy departure from mortality---I will try to cherish the remembrance of thy virtues and sayings, and teach them to those dear babes thou hast left behind. Were it lawful (but I fear it is not) to wish thy guardianship over me and thy babes, especially thy Amelia and thy little "Benjamin," I would do it.---May thy God keep them —may he answer the many fervent prayers thou didst offer for them.

A few minutes before Mrs. Milne died she called for me ---and, to my now inexpressible sorrow, I was at that moment in another room---before I could come in she could articulate no more.---O, why was I absent!---but can I justly blame myself---I had, if I remember right, gone to pray for her: I then attended at her couch, from which I had been seldom absent for six days before, till the last--- which took place almost immediately by a sound within, resembling that of the chain of a watch, when broke, unfurling itself from the wheel:* two long breathings ended the strife; and, in about a few minutes, the countenance, which had for some days been at times partially distorted through pain, fever, and wanderings, resumed the meekness, satisfaction, and composure which used to sit thereon. I sorrow not for Rachel as those who have no hope: no, I am not grieved that she has got to the pure land of health and joy a nearer road than Penang, whither we purposed immediately to go for her health: no, I feel happy in reflect-

* "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."— Ecclesiastes xi. 6.

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ing on the solid evidences of Christian piety which she possessed. But I mourn for myself and for my children: O God, forsake them not. O God, make this painful bereavement really profitable to my soul. I would now try to what account this dispensation can be turned for my own edification; for the benefit of my children; for the good of my brethren in Christ; and for the advancement of my work: so help me to do, gracious God. But alas! how far does my judgment of what is right and proper, in every case, outstrip my feelings and attainments! How soon may I even also forget what I now write.

On the first Sabbath of this year, while dispensing the Lord's Supper in our family church, I possessed uncommon freedom of speech — unusually impressive views of divine truth: the same feeling pervaded every heart; unknown anticipations seemed to fill each heart; tears flowed abundantly from every eye. Mrs. Milne enjoyed the season remarkably. It seemed to me, at the time of the service, that something great, or afflictive, might be before some of us. Ah! had I then supposed that I should never more "eat of the fruit of the vine" with my Rachel in this world, what would my feelings have been! That evening, conversing with Mrs. B. she said, that she thought she should sit no more down at the Lord's table on earth: she talked much of death.

The fifth morning previously to her death, when I called in, she said; "O what a sweet moment I have had in thinking of divine things." She seemed often before her confinement to think that her death was near; and when I would try to wear that impression off her mind, she used to say; "My dear, you only sought me for a short time, and you have had me for more than a year" — meaning, since the time of her former illness. She also, during her illness, often said, with respect to her child, "I think I have been spared

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just to bring this child into the world and then go." She spoke of him as her Benjamin; and seemed to think that he was born for some great and useful purpose.

March 21st. This afternoon, about six o'clock, the remains of my dear wife were interred in the Dutch burying ground. "Why do we mourn departed friends" was sung, and prayer offered, at the grave, by Mr. Ince. But the heavy fall of rain prevented any address, as was intended. A large concourse of people, of all casts, came, and intended to follow to the grave, but the rain prevented a great many: many carriages went. The governor, chief military officer, &c. There her remains lie till the resurrection of the just.

March 22nd. Went to see the grave this morning with the children; they asked "where the head and feet were," and played about gathering flowers. Every thing seems empty to me; what is life without one of kindred mind to share it with! What melancholy pleasure does the mind take in reviewing the abode, the clothes, the portrait, the seat, &c. of such a friend!

The family met this evening to pray for the sanctified use of this affliction. O may their prayers be heard.

For some time previously to her death, and indeed to her confinement, I had been in the habit of reading a little of some theological books at the time of our private prayer; e. g. Edwards' History of Redemption; Flavel; Brooks; Watts' world to come, &c. The last of these we began to read only a few days previously to her death. I read the Sermon on the Blessedness of the Watchful Christian at Death, while she was lying on her couch.

But I now regret exceedingly that I did not use more means for her edification; pray more frequently with her; read more to her; converse more tenderly and affectionately with her; I indeed thought myself, upon the whole, a good husband, tender, and affectionate; and she often said so to

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me; but ah! now that I can see her no more, what would I give for lost opportunities! How much more might I have done to please and edify; how much to remove uneasiness—how many things might I have done to promote her comfort and cheerfulness—and how many things might I have omitted to do and say which perhaps gave uneasiness! Ah! my God, my hope, wherein I have sinned, or omitted duties, in regard to that excellent woman, whom thou didst lend me for a time—O pardon them.

For a considerable part of last year and beginning of this, our family enjoyed good health. — Mrs. Milne also so much better than at former seasons of pregnancy, that I sometimes began to fancy ourselves happy — yet a secret thought often whispered—"take heed of saying in thine heart, my mountain stands strong" — nor do I think that I did say or suppose so; for a silent sigh often stole from me in looking over these dear treasures — these gifts of Providence — that they must necessarily be short-lived.

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The following inscription was written on Mrs. Milne's Tombstone.

ERECTED

To the Memory

OF

RACHEL,

WIFE OF THE REV. W. MILNE,

WHO DIED AT CLABANG, NEAR MALACCA,

MARCH 20TH, 1819, AGED 35 YEARS AND 6 MONTHS,

Having buried an infant Son and a Daughter,

AND LEAVING BEHIND HER FOUR SMALL CHILDREN AND AN AFFECTIONATE HUSBAND, IN WHOSE BREAST HER MEMORY IS EMBALMED.

HER LIFE WAS DISTINGUISHED,

AS A CHILD, BY FILIAL REVERENCE;

AS A CHRISTIAN, BY HUMBLE CONFIDENCE;

AS A WIFE, BY MODEST SUBMISSION;

AS A MOTHER, BY AFFECTIONATE TENDERNESS;

AND

AS A MEMBER OF SOCIETY, BY MANY EXEMPLARY VIRTUES.

She died in hope of eternal life through Jesus Christ.

THE MORTAL REMAINS OF

DAVID MILNE,

WHO DIED 4TH MAY, 1816, AGED TWO DAYS;

AND OF

SARAH MILNE,

WHO DIED 10TH APRIL, 1817, AGED FOUR DAYS,

Are interred a little to the left of this

STONE.

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March 23rd, 24th, 25th, 26th, and 27th. These several days done little in the way of common employment. Have been writing out my WILL, relative to my little property and the children, as I know not what may befal me, nor when my end may come, nor under what circumstances I may be called away. — May my soul be safe in Christ Jesus and find a peaceful dismission from the body — may these dear lambs be cared for by God himself, be blessed, and made blessings. On the 25th Robert took the measles, and 26th William also, so that both are now ill.

The nature of our circumstances here, in this foreign land, make it necessary to render one's Will very particular; and, as if it were, to convey dying counsels as well as a Testamentary declaration about property.

I feel how hard it is to keep the mind fixed on spiritual subjects—to give it a RELISH for and LOVE of them.—I feel a little detached from earth at this time; but I fear am not fitter for heaven. O sovereign God, the eye-witness of all my past life, and the wise disposer of all events, Thou hast taken from me one who seemed almost necessary to my existence in comfort and virtue; Thou hast left me alone with four children in the wilderness. I am exposed to temptations and sin---to the gloomy thoughts which rise up in solitude---and to pain and affliction, in which there will be no more my dear and tender-hearted friend to help and advise. Yet, Thou knowest, I would not murmur—I would not overlook the numerous mitigations which thy Providence has graciously afforded me in this affliction, by ordering the time of it when I am surrounded with kind friends. I would learn from it useful lessons; but ah! how weak are my wishes. Blessed Being, have pity on me. Diffuse through my soul that spiritual life, health, and vigor, on which the existence and activity of holiness depend; I fear I shall soon again forget even those feeble

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and ineffective desires and resolutions which this dispensation of thine hand for the time excites. O, by thy healthful Spirit, produce lasting good in my soul, temper, and conduct, by it. May this event, which seems to strike so deep at the root of my temporal comfort, be, through thy blessing, the commencement of a new era in the state of my spiritual feelings. May more delight in prayer, more savour of heavenly things, more relish for the holy scriptures, more comfort of mind in view of death and eternity, more care and diligence in the improvement of time, for my own edification and the instruction of others, more constant attention to the state of my heart, more pure regard to God and the Saviour, more feeling regard for the poor, distressed, and afflicted, and a more dutiful attention to the state of my children, be the effects of this bereavement; then I shall not have cause, in eternity, to regret it; but rather to bless THEE for it. Thou knowest "THE SIN THAT MOST EASILY BESETS ME"—O let me not indulge even the thoughts thereof in my heart; let me not, in an unguarded moment, fall; fill my mind with a Christian abhorrence and indignation of all sin.

Help my mind to dwell with more pleasure on what is contained in these words;—"GOD so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Ah! I find the heart needs pulling and dragging to this great and fundamental subject. It ought not to be so: it is not always so with thy chosen. Help, Lord, for I have no strength. May my future labors in the Mission derive a tinge of seriousness, and carry in them deeper impressions of eternity, than before. O that the event may prove that I have not been forsaken of thee, and that my beloved wife was not taken away in thine anger against me; but taken in mercy, to her and to me, from the evils of this world, and

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that I am only left behind for a little, to be better prepared for meeting THEE, MY JUDGE, in death, and to be the means of some good in this world. "Let these words of my lips, and meditations of my heart, come up before THEE, O my God and my Redeemer."

April 4th. Sabbath. Preached morning and evening in Chinese. — Mr. Ince preached in the church in English.

How lonely I feel my situation at times! O for more realizing views of that better world---may I finally attain it. —While here below, may I not be forsaken of God — not suffered to listen to the suggestions of the flesh and of corrupt nature — but to the voice of wisdom and of God. O for more faith, purity, and joy. Oh! what causes of regret I feel when I think of my beloved wife! — What is this? Have I been really guilty of neglecting important duties to her? How death or bereavement changes one's views! — brings the mind more closely in contact with realities.

April 7th. A-FĂH,* the Chinese Christian, left us.—After giving him some suitable instruction — after prayer and many tears, we parted. — The Lord keep him steady and faithful unto death.

April 11th. Sabbath. Preached twice in Chinese, and once in English---felt but feeble in body. Evening, preached

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Canton, China, October 17th, 1823.

* To-day the Chinese Printer, LEANG-A-FA, baptized by the late Dr. Milne, and instructed by him in the principles of the Christian Religion, called, and gave the pleasing news of having persuaded his wife to believe in Jesus, and receive baptism. He purposes to bring his son, an infant, to receive, on the same day, baptism and vaccination.

LEANG-A-FA, after reading 2 Chron. viii. 12—22, knelt down with the Missionary who writes this and prayed, in Chinese, a prayer, dictated by the circumstances and feelings of the moment, with great freedom and fervor.—Blessed be God! O, may the seed sown take root and grow up in China, though man cannot well tell how. Lord of the Harvest! do thou water the seed of the word with showers of the Holy Spirit's influences from heaven.

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from Acts iv. 12, on which I have written a short discourse for the Magazine — find that writing before hand gives a wonderful assistance in speaking.---O that I had more leisure to write and preach practical and warm addresses to the hearts of the heathen.

During these few past days Oh! what indiscribable feelings of regret and longing have I had!---I seem but just awakening to feel the loss of my DEAR RACHEL. Ah! how empty is my house! how disconsolate my mornings and evenings! What anxieties about my children! Too big for tears: my grief vents itself in groans and sighs inexpressible. But how good has God been to me---I am not alone---I possess a measure of health---have some kind persons about me---and have, during the past week, been enabled generally to fill up my time and thoughts with things of some importance.

April 18th. Preached in Chinese. Morning---English also---met four Chinese at one.---Evening and afternoon employed in writing for my Commentary. Mr. Medhurst preached in Chinese in the evening.

To-day Mr. Milton dispensed the Lord's Supper.---O how cold my heart! O for more love to and delight in this ordinance of Christ! O to be able to improve time well, and consider how closely every part of this life is connected with eternity! Lord work these feelings in me.

All this week, spiritual feelings exceedingly dead.

May 2nd. Preached in Chinese twice---in English once. ---Wrote a little in my Commentary.---Met the Chinese, as usual, at mid-day. Lord, may the heart of some poor sinner be moved to repentance and faith.

Oh what a dull week the last was at times to me.---My Rachel!---Ah! how I feel the loss of her society!--- Though I cannot fix on any particular thing in my conduct towards her, that was very wrong; yet my mind seems

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scarcely to forgive itself for not doing more for her, and for some little neglects which no doubt were occasioned by the multiplicity of my labors, but for which she would always find an excuse. — I trust she is now in heaven. O let me imitate the excellencies of her Christian character — let me bring up her dear lambs to that God to whom she so often committed them. Lord! give me health and resolution, firmness and fortitude — also faith and purity of heart.

— May 9th. Sabbath. Preached twice in Chinese and once in English — spent an hour with six of the teachers at mid-day, explaining the 16th chapter of John.—This mid-day exercise I trust will be useful to the increase of a knowledge of the scriptures. Lord! crown these feeble efforts with thy blessing, that some may be brought to the knowledge of salvation.

My lonely situation, especially when I think of my children being left without a mother, &c.---these things press me sore---O God loose my heart from the world—fix it on eternal things---cheer my heart with the hope of glory.

May 20th. Preached in the temple.

May 21st. Began again to discourse to the Chinese in Dutch-street, where I held meetings in 1817.

May 23rd. Preached twice in Chinese; had six Chinese at mid-day; wrote a little on Ephesians. Mr. Ince preached in English. I have this day had a very lively recollection of my dear departed friend. O Rachel! Rachel! But let me look to GOD.

May 24th. No fewer than three corpses were carried abreast, at the same time, to the Catholic chapel!

To teach the people verbally is a delightful work. O for more ability, more skill, and a better spirit for this work. But Oh! when I look in, and see how little love to God and man is in my heart, what infinite reason have I to lie low before God. My dear lambs, my children, are

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a source of care. What shall I do to bring them up? How shall I best get the room of their dear Mother supplied to them? Lord, look on us; bless us; provide for us.

June 27th. Sabbath. Went through the usual services in Chinese and English. O that an influence from the Holy Spirit may descend on the souls of the hearers.

June 28th. A new Tract on these words---"When thy judgments are in the earth"---was finished, with a view of awakening the people at this time of general affliction.*

September 26th. Preached in Chinese and English as usual; and the usual exercise at mid-day: conversed with two beggars.

October 30th. Finished the translation of the Book of Job; being the whole of my share of the Old Testament; but none from the 1st of Chronicles; to the end of Job has yet been revised; so that there will yet be a great deal of hard labor. I have, however, a great cause of thankfulness for being carried on thus far. Lord make me humble; and direct my future labors.

November 3rd. A dreadful murder was committed this day in the house of ———. O that I could mourn and feel under such circumstances as a servant of God ought; that truth, and holiness; sin and evil—not the partial prejudice of nationality---may sway all my regards and dislikes.

November 7th. Sabbath. Morning, mid-day, and evening in Chinese; also the English service fell to me. O that I were more alive to my work; more sensible of the value of time; more watchful over my lips; had a stronger feeling that I am not my own; and could consider myself as having nothing to do on earth, but to please and serve God. O that my soul, in its meditations, could turn spontaneously to God as its rest. How easy, happy, and useful a life would I thus live, compared with what I do live.

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* The Cholera Morbus at this time raged in Malacca.

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December 5th. Last week the Cholera Morbus visited our settlement; many die suddenly: sixteen died on the 2nd, and seven funerals passed our door on the 16th. To-day five funerals passed. O how stupid is my heart!—With how little reverence do I contemplate God in his judgments. How unbecoming a Christian, and a Missionary, is such an apathy!—such indifference to the great things of God!

December 7th. A Kling man living in our compound died.

December 8th. Emmanuel died; and Alema was taken ill, and carried to the hospital.

December 11th. This week eight persons died in Tambe Amat Saib's family, and himself; and in another family, the mother, son, and a slave, all within about six hours of each other.

December 12th. Sabbath---as usual spent in the instruction of the heathen.---The Lord open their hearts to the truth, and may this visitation be sanctified for the good of many, in producing a seriousness of mind and fitness to entertain the gospel. O that my heart could turn to the divine promises with the delight of one who considers them his inheritance. O that I could perform every part of my public work like one really in earnest to see men saved---and whose object is in a great measure lost where that is not the case.

At this time "all faces gather blackness"---despondency seems marked in all countenances.---O that I could be so exercised as I ought, and that, by a lively faith, I could contemplate death---disease---the grave—with some measure of composure. But alas! how strong my sins! how unsanctified my heart!

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RETROSPECT OF THE YEAR 1819.

This year has been to me a year of many trials.---THE DEATH OF MY BELOVED RACHEL has been the chief one.--- O that it may please a God of infinite goodness to turn this event to my salvation. By this affliction I have lost — 1st. My companion and wise counsellor, which makes me often feel difficulty, as I have none else in whom to confide---no bosom friend---2nd. The mother of my children, which makes me more dependent on others than is desirable — and now, that they are growing up, in want of education, and no one fit to bestow a mother's care upon them, my anxieties are greatly increased — 3rd. My helper against temptation of a certain kind, which abounds much in these parts; and to which, from various circumstances, I feel exposed. — May God ever keep me from falling — 4th. The Mission family has lost a mother who was qualified, from temper and education, to be an ornament to us, and an example to others. But shall I murmur? Can Infinite Wisdom err? Is not God able to make up these wants, and to guard me from evil? Should I not rejoice at Rachel's gain?

How many, this year, have been my mercies — a larger share of bodily health than formerly---children in general well---all wants supplied---preservation from dangers--- Missionary objects carried on---escapes from falling. When I look back on the frame and temper of my soul during the year---on the state of my feelings in the exercises of devotion---on the prevalence of besetting sins---on the general dulness of my heart, both as to God and man---the little improvement of mercies and afflictions---the exceeding great failures in my duty as a FATHER — as a MASTER---as a MISSIONARY, &c. — when I look back on these, what cause

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have I for humiliation.---Lord, look in mercy on me—cleanse my guilt.

I. EVENTS, DURING THE PAST YEAR, which have more or less affected me, and with which I have been either in a greater or less degree concerned.

1. DOMESTIC: birth of Farquhar; and the death of dear RACHEL.

2. MISSIONARY: SETTLEMENT OF MISSIONS:
   1st. At Pinang.
   2nd. At Batavia.
   3rd. At Singapore.
   ULTRA-GANGES UNION FORMED.
   PERSECUTION OF AFAH for the Gospel's sake.
   COMPLETION OF THE TRANSLATION OF THE OLD TESTAMENT

3. POLITICAL: English taking possession of Singapore.

4. BENEVOLENT: CHINESE SAMARITAN SOCIETY ESTABLISHED.
   EMANCIPATION OF SLAVES proposed.

5. AFFLICTIVE: the much sickness and many deaths in course of last summer here.
   THE CHOLERA MORBUS.

II. LABORS OF THE PAST YEAR.—

ENGLISH. 1. WRITING: the general superintendency of the Gleaner; and I have contributed to it eleven papers; also the rules of the library, not printed. The RETROSPECT, from sec. 3rd to 17th, inclusive; a good deal entirely new, but part rewritten and enlarged; and letters, some on business; (mostly connected with the Missions) some friendship; some Missionary; some on business of the College; in all, ONE HUNDRED AND SEVENTY EIGHT; a good number considering my strength and time.

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2. PREACHING: much as usual, once a week, in which I was occasionally assisted by my brethren, till August, when Mr. T. began to preach in Dutch; and I gave him the half of my salary.

CHINESE. I. WRITING.

1. Tract on the Duty of Men in times of Public Calamity.
2. Translation of the 1st. and 2nd. of Chronicles; Ezra; Nehemiah; Esther; and Job.
3. An account of the MISSIONARY, TRACT, and BIBLE SOCIETIES, with an introduction, forming a volume nearly as large as the Exposition of the Lord's Prayer.
4. A volume of Practical Sermons, twelve in number; three of which have been printed in the Magazine.
5. CHINESE MAGAZINE, in general; and the following papers are important; 1st. Astronomy, sec. 9th. on Eclipses of the Sun; 2nd. ditto, sec. 10th. Eclipses of the Moon; 3rd. Sacred History, vol. 2nd. sections the 3rd. the 4th. the 5th. and the 6th.; 4th. Dialogues, sections 11th. and 12th.; 5th. Objections answered, papers 1st. and 2nd.; 6th. Chinese part of the others have been finished this year by Mr. Medhurst and Dr. Morrison; other miscellaneous pieces I have written for it.
6. Miscellaneous: some progress with Ephesians; Notes on part of chapter 3rd.; Commentary on the Commands, to page———. Essay on the Soul, to the begining of sec. 2nd. or to page———. These two last are printed up to this. The reading and revising of versions for the press has devolved on me. Have also given lessons in Chinese to my brethren all the year round.

II. PREACHING AND ORAL INSTRUCTION. Daily

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morning exercises, as last year. Sabbaths, two discourses. Mid-day, explanation of the chapter read in the morning. Weekly discourse in the temple. In all these Mr. Medhurst has rendered occasional aid; —several times at three other places.

The ATTENDANCE has been much as follows:—

DAILY MORNING EXERCISES — ten grown persons, and upwards of twenty scholars.

SABBATH MORNING — twelve to eighteen grown persons, and twenty to thirty scholars.

MID-DAY EXPLANATIONS, five and six.

SABBATH EVENING—average of the year — ten.

WEEKLY LECTURES in the temple, very uncertain; from six to fifty.

The rate of attendance on the other evenings I have not marked.

Attendance at the other places, where I supplied for Mr. Medhurst, was from three to twenty-five.

On this I remark — 1st. That though the number at one time appears small, yet, in course of a year, the amount does not seem unimportant — many opportunities afforded for making known God's will to men — 2nd. In the temple, generally two of the hearers go out of the compound with us: when many persons come from China, by ships, or down from the country, we have the largest congregations.---Our daily and Sabbath fixed hearers, are mostly persons employed by, or connected with us---3rd. I lay a good deal of stress on the mid-day exercises on Sabbath, as they enter more fully into the scriptures---4th. A Missionary, at leisure, to go about from house to house, having four or five preaching stations in a week, would, though he had but very few hearers, make known the gospel to many persons in a year---5th. It is my firm conviction, that had we more time to bestow pains on our discourses, so as to

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render them both more instructive, and interesting, and affectionate, more persons would attend.

3rd. College reared from the foundation (laid last year) to the roof---covered, and partly floored; which has cost me much anxiety and labor.

III. General Remarks.

1st. How injurious are contentions!

2nd. Attempting too much labor for my strength, seems to be my fault.

3rd. More order and regularity---in my study---papers—accounts---property---answering letters, I have found beneficial, but want to carry it on further.

4th. Various things induce me to think that Malacca is the proper place for me, as---1st. I have daily and weekly opportunity of making the gospel known orally to a few — 2nd. I have two periodical works under my care — Chinese Magazine and Gleaner —3rd. My habits are sedentary, and my plans of writing largely require opportunities as are here afforded —4th. In society here, I enjoy a certain degree of respect, which is at least grateful to me; and, by the blessing of God, may be turned to useful purposes — 5th. The College seems to promise such a station of usefulness as I have often wished for---6th. Perhaps by remaining here I may contribute more to the conversion of Chinese, than if I were really to attempt to enter that country---and may be able to be serviceable to my brethren---and, through the blessing of God, have some influence over public sentiment and feeling among the Chinese, by means of my Chinese writings---and among Europeans, &c. by the Gleaner.---All these things, taken along with the necessity of my remaining at least for some time to superintend the College, seem to point this out as the station for me.

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I have sometimes wished to attempt to enter China, and to travel among the nations hereabouts; but the above considerations have weight, and nearly turn the scale.— O for grace to fill up the station aright.

1820.

January 1st. This day has been partly spent in drawing up the foregoing and following:—

I. LABORS TO BE PURSUED THIS YEAR.

1st. To carry on, if possible, the Practical Sermons, (twelve of which are composed) to the number of fifty-two — one for each Sabbath in the year. Let these be finished, if possible, this year.

2nd. Try, in course of this year, to finish the Essay on the Soul---the Commentary on the Commands---the Exposition of Ephesians and Epistle of James. Let me keep the Theological Lectures, &c. in view.

3rd. Short daily Chinese Meditations for every day in the year---accommodated to their year and calendar: whether this can be done this year or not, is problematical.

4th. Carry on daily, for at least half-an-hour, the revision of my translations of the sacred scriptures.

5th. Chinese Magazine and the Gleaner.

6th. Try to bring forward persons for teachers of the language, on a cheaper scale than we now pay.

7th. Let the putting of the College in order have much of my attention.

II. SOME THINGS TO BE KEPT IN VIEW.

1st. In all my Chinese labors, let me study to make them helpful to the young Missionary, and useful

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to the Heathen, to the LATEST AGES. In essential writings, let me keep many ages in view.

2nd. Attempt a fuller explanation of the peculiar doctrines of the gospel. The necessity and difficulty of this I see and feel more and more.

3rd. In point of style, let me aim to make them as ENTIRELY Chinese as possible, so as not to be distinguishable from the good writings of a native.

4th. It has for some time become a matter of consideration with me whether it would be proper for me to marry again: FOR IT, 1st. Private reasons, arising from what the Apostle refers to when he mentions "necessity"; 2nd. Could I get a suitable person, she would be a mother to my children; 3rd. My habits are of such a nature that I am in danger of neglecting my own person, clothes, property; and to leave my things in the care of servants, exposes to temptation. AGAINST IT, 1st. A fresh load of cares; 2nd. Danger of my not making her comfortable and happy, from my sedentary and abstract habits; 3rd. She may not be kind to my children; 4th. Subject me to some inconvenience; abridge my labors; another painful parting would have to take place.

Let me beg of God HIS DIRECTION in this matter, as well as about how to dispose of my children for their education.

III. THINGS TO BE GUARDED AGAINST.

1st. My besetting sins and all temptations, and inlets to them.

2nd. Passion, and fretfulness of temper.

3rd. Being carried away with the first view of subjects.

4th. All appearances of contempt or slight in treating my brethren.

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5th. Excess of labor.

6th. Let me not suffer business, &c. so to disorder or engross my mind, as not to leave sufficient time and composure for attending to my children and my own edification.

7th. Let me not neglect to consider what IMPRESSION MY CONDUCT IN ANY ONE, OR ALL PARTICULARS, MAY BE LIKELY TO HAVE ON WITNESSES AND BY-STANDERS — strive that it may be such as I shall wish it had been when I am dying.

Now, O Lord, in whose hand the events and occurrences of every passing year are---I beseech THEE be with me through this year, or that portion of my life which yet remains. Leave me not, for a single moment, without the influences of THY SPIRIT, or the restraints of Thy Providence. Let me take no rash steps. May I and my children be the objects of thy continued providential and merciful regard. Over-rule all events for our good. Direct ever in a right way. Prepare us for all vicissitudes. Help me in every duty. Pardon my sins. At death, enable me to say that "thy well-ordered covenant, is all my salvation and all my desire." AMEN.

Tuesday, January 18th. Birth-day of the Princess of Russia, and kept here as a thanksgiving-day for the gracious removal of the Cholera Morbus. I preached in church to, I suppose, about two hundred persons — (the largest number I ever saw in church) from Psalm cxvi. 8.—Great attention.

At three o'clock, about one hundred Chinese, young and old, assembled in the College hall — they were first addressed by Mr. Medhurst in Fokien — and by me in Mandarin. It was a pleasing sight — there were upwards of sixty fine boys, (scholars) all neat and clean, and upwards of thirty grown persons. Two hymns were sung, which had been prepared for the occasion.

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Evening, 8 o'clock. — At TA-PĬH-KUNG's preached to about forty or more persons (in and out)—two hymns were sung. — The Lord crown these efforts with his blessing!— My heart, alas! is dead, while my hands and tongue are active. My body is worn out — O Lord, heal me, and I shall be healed — have mercy upon me--make me happy in thee.

January 19th. The first anniversary of the Chinese Samaritan Society was held in the College hall.

This day twelve months my Rachel's eyes were often fixed upwards — it was the last complete day she spent on earth---she several times called me to read favorite hymns to her---she took leave of her friends---the feeble frame was fast sinking---I did not expect her end to be so near.

Alas! it is truly lamentable, that neither the painful and trying circumstances I was then placed in, nor my present recollection of them, produced those effects on my wicked nature which might be expected, and which I wish. ---Truly in me, that is, in my flesh, "dwelleth no good thing."---It is not in the power of any train of circumstances, of whatever nature, (in themselves considered) to produce heavenly and spiritual effects in our hearts---they affect the body, the animal spirits, the feelings, &c. but can go no farther; the rest must come from above.

Have lately read the life of Mrs. Savage. Happy child to have had such parents—such a brother---such sisters---such an husband. Happy parents that had such a child. Happy woman that had such a life---such a death. O God, look on my motherless children.

CLAY-BANG—my "BOCHIM."

March 20th, 1820. Half past eight A.M. — Hither I came by water, this morning, with my three elder children;

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brethren Medhurst and Thomsen also here. I now sit in the room where my Rachel died; where the silver cord was loosed; where I closed her eyes in death. It was also about this time of the day that the hand of God touched me in this tender part. Now ONE YEAR EXACTLY since the conjugal knot was cut asunder. Oh! what endless failures in duty; what errors; what sins; in the space of the six years and a half in which God continued me in that relation; a relation which, though attended with trials, was greatly blessed of God to me, and crowned with a lovely family. But my ingratitude and stupidity, and the prevalence of sin, even under the most afflictive circumstances, rise up against me; LORD, "CLEANSE THOU ME FROM SECRET FAULTS;" past errors and sins are many; present temptations are many; what the future may be I know not. I this morning say from my soul:

"Lord, give me pardon for the past,
And strength for days to come."

At present my health is tolerably good; my wants are supplied; my children are in health; growing in knowledge and in stature. O that their mother's prayers may be answered to them. My plans of usefulness are not put a stop to. God has not suffered me to fall to the dishonor of his cause. Mercy has followed me all this year throughout. Some progress has been made in my work. No painful news from abroad.---Truly I have cause of thankfulness. BLESSED BE THE GOODNESS OF THE LORD FROM THIS PLACE." "NOW, LORD, WHAT WAIT I FOR? MY HOPE IS IN THEE; DELIVER ME FROM ALL MY TRESPASSES; DO NOT, AS A PUNISHMENT OF FOMER SINS, SUFFER ME TO FALL, SO AS TO BE THE REPROACH OF THE FOOLISH."

In regard to what relates to my future steps---the education, &c. of my children; the forming of a second mar-

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riage relation, (if God see it proper and good for me) &c. Guide me by thy counsel. Give that which is good; give, maintain, and increase a disposition "to acknowledge thee in all my ways" "Hear, Lord, the DESIRES of thy servant." I think this day of that passage,

"Sweet is the memory of HER name."

At breakfast time, Mr. Thomsen prayed, and some important ideas his prayer contained. O that they were graven on my soul. At one o'clock we again met; read a portion of Tong's life of Matthew Henry; sung; and I prayed—Mr. Medhurst at four o'clock. It is now (four) about the hour when the remains of my beloved Rachel were removed from the room where I now sit, and carried by water into town. How melancholy an afternoon was that to me! O Lord! whatever may yet be in reserve, either as to duty, suffering, or enjoyment, prepare me for it. Returned at night.

March 21st. This day twelve months the mortal remains of Rachel were committed to the tomb; what a melancholy evening was that to me! I have this day most earnestly desired of God that I may be made of the same mind with Him in regard to sin and holiness, &c.

March 22nd. Went in the morning to Rachel's grave with the children. In the charnel-house found a scull, which I took occasion to converse with them from.

April 27th. In the temple — about twelve persons. This is, so far as I have learnt, my BIRTH DAY. I have now been THIRTY-FIVE YEARS in this world; or about* 12,775 days; in which are about 1825 Sabbaths. How great and manifold have been God's mercies to me in course of these thirty-five years; and how unworthy and unfruitful have I been. This night I have been talking with my fellow-crea-

* This idea was probably taken from a Chinese author.

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tures about eternal realities; but alas! how little am I myself impressed with them! Lord! renew and sanctify my heart I pray thee, that I may live the rest of my time in the flesh, "not according to the lusts of men, but according to the will of God" — and, at death, "have good hope through grace."

Have been reading the Life of Matthew Henry — how pious, how diligent, and how happy a minister was he! I am, at present, reading the Life of Bishop Ridley; and have occasion to remark, how slow and gradual were the steps by which the REFORMATION advanced — how slowly did the Reformers proceed from the errors in which they were educated towards a purer system.—And may not this be expected, in a particular manner, to be the case with the heathen!

Having finished the Life of Ridley, and seen him and Latimer triumph at the stake, I began, several days ago, Pritchard's Abridgment of Boston's Memoirs. Of the Editor's remarks I have no high opinion; but I am humbled when I consider Boston.

1821.

January. Hurry of business not permitting me any leisure, for the several first days of this year, to review the past, and to commit myself and family afresh to God, I was obliged to defer it till the 5th of the month.

The time of the past year has been employed about the following works and objects.—

First. LITERARY LABORS.

I. ENGLISH. The following papers and essays written: 1st. Retrospect, from section 17th, to the close, or nearly one hundred 8vo. pages. 2nd. Report of the Ultra-Ganges

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Union. 3rd. English letters, long and short, together two hundred. 4th. In the Gleaner---several papers.

II. CHINESE WRITINGS.

1. Essay on the Soul, in two vols. duodecimo, from the end of section 1st.* 2nd. Completion of one part

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* The nature of this work, together with Dr. Milne's ideas concerning it, will be seen from the following extract of a letter sent to the Directors of the London Missionary Society in August, 1820.

"It consists of eight chapters, a preface, a table of contents, and an index of scripture texts, illustrated in the work---altogether, making two Chinese vols. duodecimo, or one large octavo. For a man to describe a book of which he himself has been the author, is extremely awkward; yet, as the publication and subsequent dissemination of this work must depend on you, or some branch of the Christian Church, it may be necessary for me to say a few words about it.

The OCCASION of it was my observing, both in the writings and conversation of the Chinese, the general preferance and pernicious influence of the following errors:---1st. THE DOCTRINE OF THE TRANSMIGRATION OF THE SOUL, held by a large majority of this people. 2nd. A BELIEF OF THE SOUL'S ANNIHILATION AT THE DEATH OF THE BODY, which passes chiefly among the philosophical sects. 3rd. THE NOTION OF A PLURALITY OF SOULS, which, though not so general as the other two, yet prevails to a certain extent. 4th. The general and powerful tendency of both their religious and philosophical principles, to fix the mind of man down to the present world, as his chief good. To these I may add a 5th. That, as no opportunity of treating the doctrine of human redemption, with sufficient fulness, had yet offered, it occurred to me, that a Treatise on the Soul would

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of my Commentary on Ephesians — viz. the CRITICAL AND EXPLANATORY NOTES---which are very full. The PARAPHRASE AND PRACTICAL IMPROVEMENT — PREFACE and SUMMARY OF DOCTRINE to be post-fixed — not yet

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afford ample scope for a subject of such primary importance. These considerations determined me to attempt the work. — Indeed, I had for three years back been collecting some materials on the two first and fourth of these particulars, but it was not till last year, about this time, after having delivered a discourse on the soul in the church here, that the idea of combining these in a Treatise on the Soul occurred. From the above particulars you will form some idea of the sources and kinds of argument necessary to be resorted to, and of the MODE OF TREATING THE SUBJECT. The two first chapters are devoted to the consideration of the NATURE AND IMMORTALITY OF THE SOUL; to the answering of objections; and to refutation of common errors. The value of the soul, and the method of its salvation, together with an exposure of the delusive methods resorted to by the heathen, form the subjects of the 3rd and 4th chapters. How the soul may be lost, and the awful consequences thereof, are treated in the chapters 5th and 6th. The inferences which arise from the doctrine fill the 7th; and in the 8th, the subjects of the metempsychosis, of the materiality and consequent annihilation of the soul, are discussed at some length; and the volume concludes with addresses to various classes of persons. In the first part of the work it was necessary to treat the arguments arising from natural religion, from philosophy, and from the present state of mankind, at greater length than in a Christian country, because the Chinese do not admit the Holy Scriptures as the standard of appeal. The metaphysical nature of the subject, and the methods of abstract rea-

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written. 3rd. The two first sections of the 聖書紀大畧, which is in substance, and indeed very nearly a translation of, Ostervalet's History of the Bible — not very literal, and fuller than the original. 4th. Sacred History; (continuation of) vol. 2nd—sections 7th, 8th, 9th, and 10th.

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soning, frequently unavoidable, will necessarily render the former part of less immediate utility to ordinary readers. But, to make up as much as possible for this, practical addresses to the conscience are introduced throughout, wherever they could with propriety. In course of the illustration, proof, and application of the subject, upwards of SIXTY TEXTS OF SCRIPTURE have been briefly explained, and these I consider as forming the most valuable part of the book. On the STYLE a good deal of pains has been bestowed, to render it acceptable to the better informed, to whom the work is most necessary.

I have consulted and made free use of all the helps within my reach. The following Author's who have treated the subject, either fully, or some of its branches, have been often referred to:—

Flavel on the Soul; Sherlock; Bates; Dr. Beattie's Elements of Moral Science; Millar; Dr. Clark; Turrettini de Origine et Immortalitate Animæ; Doddridge's Lectures; Drew on the Immotality of the Soul; Pool on the passages of Scriptures quoted; Spectator, vol. 7th; and several others. How thankful should we be for the labors of former ages, which have smoothed our way, and brought together so many valuable materials ready for our use.

In the polemical part of the Treatise, to go on surer ground, the Chinese books which teach the several obnoxious dogmas were consulted; and a short Essay, written by some Catholic Missionary, was occasionally found useful.

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5th. Seven papers or essays, of a Geographical Sketch of the Globe. 6th. Essay on the Productions of Europe. — These, under the three last particulars, have been printed in the Chinese Magazine. Besides these, many other smaller papers written and printed therein. 7th. Revisal of translations — Job; also read over and made some corrections in Proverbs — Ecclesiastes — Daniel — Minor Prophets — and part of Jeremiah.

III. Cochin-Chinese and Malay.

In summer the former took up part of my time, and for two months past, the latter.

Secondly. Oral labors.

I. English. Preaching generally once a week, including extra services and discourses at home—some catechetical exercises.

II. Chinese. Preaching, or public discourses, three times a week — twice at home on Sabbath, and once through the week in town; besides the daily morning service, and other private fixed or occasional services.

III. Malay. Catechized a native woman once, and sometimes twice a week; and latterly, conversed for about half-an-hour a week with my domestics — but very imperfectly.

The general plan for the Sabbath has been as follows, with trifling variations in the mid-day services: — morning, at seven, preaching in Chinese; at ten, ditto in English; at twelve, the usual Chinese catechetical exercise, at which five, six, seven, and so on, attended. At four, A.M. met a few lads and some grown persons, to hear their catechism, and their reading of religious books in Chinese; and, for the last three months, have visited the schools. At five, heard Mr. Eddington, Mr. Bone, and Amelia, repeat a Psalm, or such like. At seven, discoursed again in Chinese. At half-past eight, talked for a little in Malay with my domestics.

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THE WEEK-DAY PLAN, in as far as the actual communication of Christian knowledge to others was concerned, has been — Chinese worship, reading the Scriptures, and occasional remarks, every morning, for generally not more than ten to fifteen minutes. Every day, ORDINARILY, something imparted, morning or afternoon, to my children, for their instruction. Tuesday evening, at eight o'clock, Chinese prayer-meeting with A-FĂH. Wednesday and Friday evenings, met with A-KANG and MEEN-KO, for several months past, to explain the catechism and pray with them. Monday, Wednesday, Thursday, and Friday, at four o'clock, spent a short time with A-FĂH in explaining the Scriptures. Thursday afternoon, about five o'clock, spent about an hour in catechizing an individual, or two young men, in English; and at eight, went to the temple to speak to a few Chinese. Saturday (sometimes changed for Wednesday) afternoon spent with some females in catechizing them. The other parts of my time, through the year, have been spent in the literary labors and studies above-mentioned.

IV. TUITION in the College — sometimes two lessons a day; but generally only one. The students have lately been about eight.

Such have, in general, been the exercises and labors of the year; but though they appear many on paper, I look back upon them with shame, when I reflect how little spirituality of mind there has been in them; how little real and ardent love to the souls of men; how little regard to God. O Lord, enter not into judgment with me; and suffer not my failures or errors in duty to hinder thy blessing. Alas! my complaints and prayers at this season have been the same for years past; and in none have I had more cause for lamentation than in the present. How little delight in God — in secret prayer---private reading and meditation; and, on the contrary, how much have my thoughts been

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dispersed---distracted---and employed, at seasons of devotion, about and upon that which is vain or sinful. O God, multiply to pardon. Thou knowest how I sometimes abhor myself for the unworthiness of my thoughts, motives, or desires; and that I do abhor unworthy motives, though I too often feel vanity stirring and, as it were, actuating me.

The following occurrences, during the past year, have had a certain influence on the employment of my thoughts and time—sometimes indeed a hurtful influence.

I. Reception of Mr. Bone and four other lads into the College; together with the completion of the building of the College.

II. I and my children have enjoyed, upon the whole, good health; and they have been, poor things, growing a little in knowledge. O Lord, bless them; and make me thankful for thy goodness.

III. Reading the Biography of eminently good men; such as Usher, Ridley, Boston, Xavier, Martyn, &c. I have observed to have an useful influence upon my mind.

IV. The waving of subjects of controversy, where even I have been injured, and might have, with some reason, stood up, has been a source of satisfaction to me.

DURING THE PRESENT YEAR ON WHICH I AM NOW ENTERED, the following labors are to be kept in view and attend to, (by the help of God) in as far as health, strength, and circumstances, will permit.

1. The continuation of the Chinese Magazine and Indo-Chinese Gleaner. 2. Completion of Ephesians. 3. Ditto of Osterwald. 4. Ditto of the Commentary on the Ten Commands. 5. Ditto of the Sketch of the World. 6. Continuation of Chang and Yuen. 7. Ditto of the Sacred History. 8. Ditto of the fifty-two Village Sermons. 9. Ditto of the revisal of my translations. 10. Ditto of the Commentary on the other parts of the New Testament.

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11. I feel more and more the need of some system of theology in Chinese — for the use of the students — let me try if any thing can be done at this. — Also much wanted something in the shape of a directory for public worship and form of church government. Something concise on these subjects would be useful. 12. The organization of the College---system for education---tuition, &c. will demand my attention.

These, in addition to my usual labors, and perhaps to some attention to Malay and Cochin-Chinese, (should circumstances admit) are to be kept in view. It seems to me important to try to complete, or carry on what I have already begun, and bestowed thought, time, and labor, on; "that I lose none of those things which I have wrought."

O blessed and eternal God, whose creature I am, and whom I am bound by ten thousand ties, to serve---have mercy upon me---the most unworthy of thy creatures.---Forgive the innumerable sins and evils of the past year---and of my whole life, and treat me, for Jesus' sake, as thou dost those who love thee. Heal my backslidings, O God, and take away their root out of my heart.---Cause thy goodness and mercy, O Lord, this year to follow me, as thou hast done in those that are past.---Make the discipline of thy hand, the movements of thy Providence, and the ordinances of thy grace---all effectual for preparing me to be useful in life, and for the progressive sanctification of my soul. In all my actions, enable me to have a pure regard to THEE---to please and glorify THEE; and to obtain thine approbation. — In my intercourse with my pupils, my children, and my fellow-creatures, enable me to act as one influenced by those heavenly principles of which thou art the Author; and as one who daily and duly considers the relation of time to eternity.

O Lord, give me the secret and seasonable aids of thy

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blessed Spirit, to support me in all the duties, temptations, and afflictions of the year. By the same secret and seasonable aids, keep my soul constantly alive to my work as a Minister and Missionary. Enrich my mind with Ministerial and Missionary graces. Enable me to form, and give me fortitude to maintain, such habits of application to my work, as shall be productive of abundant usefulness — to turn my thoughts often to those topics of meditation which quicken the soul — to resist the restlessness of my nature — and every temptation to dissipate my thoughts, and strength, and time, on things of little moment---enable me to husband my strength and time for, and to spend them upon great objects of extensive and lasting utility. Make and keep me ready and willing to communicate knowledge, especially the knowledge of Thee and of thine incarnate Son. Bless, O Lord, protect, and communicate grace to, my dear children; and enable me to discharge my duty to them. And, in regard to future domestic relations, guide me I earnestly pray thee. If thou seest it will be good for me, direct me to one who will be an helper to my faith, and in my work; and a guide to the minds, as well as a nurse to the bodies of my dear children. May I feel a prayerful disposition to wait thy will. O keep my feet from falling. O LORD, BE MY GOD AND MY GUIDE EVEN UNTO DEATH. O thou forgiving, thou infinitely merciful, and compassionate God, though I deserve not so great a privilege, yet be pleased, in thy sovereign goodness, to grant me this year some enjoyment of the consolations of the gospel, and of the cheering and blessed hope of eternal life. Bless all my relatives---and at death, whenever, wherever, and in what circumstances soever, I may meet it, receive my soul to thy glory. All for Christ's sake. Amen. Such, this day, are the prayers and desires of

W. MILNE.

5th January, 1821. c c

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CLAY-BANG — "BOCHIM."

March 20th. This is the second anniversary of the death of MY EVER DEAR RACHEL. Came out here at half-past eight with Messrs. Huttmann and Bone, and my three elder children — conversed with the children in the room where their mother died, and made them kneel down and pray to the GOD of their mother for his blessing. Another year has passed since I last sat in this room, where dear Rachel gave up the ghost. Many have been my personal and family blessings. Many my sins and failings---and some opportunities of learning most useful lessons have been furnished me since last year. May I, in future, be less governed by my feelings and passions; and less by the feelings, passions, and sentiments of others; and more by the REVEALED WILL OF GOD---less anxious about men's approbation; but not less careful to avoid giving them offence.

I have, this day, the following things which I wish to remember before God, in prayer:—1st. THE EXPOSITION OF THE EPISTLE OF PAUL TO THE EPHESIANS,* which was finished last night; revising and corrections excepted. I

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* The Plan of the Work, as given by Dr. Milne, in a Letter to the Directors, is as follows: —

1. A SHORT PREFACE, explaining the principles on which the Exposition is constructed, commences the book.

2. A COPIOUS INTRODUCTION, containing a sketch of the writer of the Epistle; of the city of Ephesus; of the first establishment of a church there; the time, place, and occasion of writing the Epistle. These prefatory matters being despatched, the work itself follows, which embraces —

3. An abridged view of the contents of each chapter, the contents being prefixed to their proper chapter.

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would pray, that whatever unworthiness of motive, feeling, or temper, may have prevailed during the time this work

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4. The text of the praragraph under consideration, in a large character, and written a line higher up the page than any of the other parts.

3. CRITICAL AND EXPLANATORY NOTES, which are generally copious throughout, as there are in the Epistle many references to the Jewish Economy and the Grecian Mythology, which the readers cannot, as those in Christian countries, be supposed to be previously acquainted with. Besides, where the subject warranted it, a freedom has been taken in illustrating Christian doctrines, and in combating pagan errors, which will be the less necessary in future, as the Chinese become acquainted with divine truth, and as theological works on particular subjects increase. This will account for the length and copiousness of the notes.

4. A PARAPHRASE, following generally in the order of the verses as they lie, and connecting the sense of the whole.

5. A PRACTICAL IMPROVEMENT of the chief truths contained in the paragraph explained follows; the object of which is, to apply the doctrine of the text to the heart and conscience of the reader.

6. There are some MARGINAL REFERENCES at the top of the page, (according to the Chinese custom of margins) but these are not numerous.

7. For the sake of adapting the work for use in the closet and family, the Epistle is divided into FORTY-FOUR PARAGRAPHS; each paragraph having its explanatory notes, paraphrase, and improvement, attached to it. A few supplementary sentences, for the sake of connecting the present and preceding paragraphs, have been thrown into the paraphrase, where they seemed necessary.

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has been in hand, it may be graciously pardoned; and that God may, in his condescension, bless the work for

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8. At the end of the volume is appended a SUMMARY OF THE WHOLE EPISTLE, divided into two parts, (doctrinal and practical) which concludes the work.

The necessity of this full and minute explanation may not be perfectly obvious to every person at first thought; but if it be considered that the heathen know nothing of Jewish Antiquities, or of the sources from which Scripture language is borrowed, or of the history of the countries bordering on Judea, or of the system of Christian Theology, or of Ecclesiastical History; if these things be duly considered, the necessity of a very full and particular explanation will be evident, especially if it be farther taken into account, that there are as yet no other books in the language, to which the heathen could be referred for information. In proportion as the other parts of the Exposition of the New Testament advance, the necessity of so very full and particular a definition will diminish, as the reader can be referred to some preceding part of the work for the requisite information.

With respect to the execution of this Epistle, it would ill become me to say any thing. I, of course, conceive it calculated to be useful, or I would not have spent so much time and labour on it; nor would I now presume to offer it to a respectable body of Christ's ministers and disciples. But I am well aware how imperfect it is. May that God, for the promotion of whose blessed Gospel I wish humbly to dedicate it, graciously forgive its defects, and render it of some service to the interests of his church in CHINA; for I trust the day is coming, (though it may not be near) when the "CHURCH OF CHRIST IN CHINA," shall be as common a phrase in the religious world, as the "Church of

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enlightening the heathen, and for assisting converts to understand the Holy Scripture; and for assisting Missionaries

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Christ in Europe" now is. In the hope of this desired event, the "Exposition" has been written; and in the same hope I wish to go on, as He shall enable me, in preparing materials for the use of that, as yet future, Church. I am sensible that some may object to this, from a doubt of its IMMEDIATE necessity and utility; but it is difficult for a man to account for, and still more so to go against the convictions and impressions of his own mind: and I hope that, while looking forward to future ages, the more immediate duty of oral instruction is not neglected, according to the strength and opportunities afforded.

I do not fully know what the Society's principle and practice are with respect to the PUBLICATION OF BOOKS; but, such as this work is, I offer it to you, begging your acceptance of it, as an imperfect attempt to fulfil a commission given to one of your servants, before many witnesses. The expense of preparing a set of good blocks for it will amount, I suppose, to L50 sterling at least. It contains about 86,000 characters. If to these the points and head-lines be added, they will amount to 90,000. The expense of printing it with the defective fount of moveable characters which we possess, would amount, I think, to much more than four times that sum; for there are, as you will see,* three different sizes of letter, which would require as many different sizes of character. This would necessarily be very expensive. On the Chinese mode, the different sizes of character are all cut on the same block, by the same hand, with the same ease, and at nearly the same price. But indeed, in our circumstances, and with

* Specimens of the Work were sent to the Society.

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to teach the heathen. 2nd. The other circumstances in which I am placed — perhaps I may be again forsaken, and left alone in the work. — O may I have fortitude, patience, MEEKNESS, and wisdom, to order matters aright. Something might now be done for SIAM. May God give strength and wisdom. My other labors are still complicated and heavy. My responsability to the public, very great—may a deep sense of it be impressed on my heart. I can say before God, however misrepresented my views have been, or may be, that I earnestly wish to be useful and helpful in the Ultra-Ganges Mission — to my brethren---to the inhabitants of the countries about us — and in this colony. — Lord make this desire more effective. Give me Christian wisdom and manly firmness.

March 21st. Visited the tomb of my departed friend. — Silent abode! may I be prepared to enter it when called.

This is the ANNIVERSARY OF WILLIAM and ROBERT'S BIRTH. They are SIX YEARS old to-day. May God endue them with his grace and love, and cause them to grow in grace as they grow in years. What a season of anxiety was this day six years to me! I was not then however alone; I had a dear friend, though she was in dangerous circumstances. What a scene have I since passed through! Alas! in addition to every thing else, my every effort to do good to my brethren is misinterpreted, and turned against myself. Let me be silent and mind my own business.

April 22nd. SABBATH. Preached morning and evening

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our views of the subject, we are fully satisfied that the Chinese method of printing is the most suitable to their language, and best adapted to our purposes.

If the Society decline the expense of publishing it, perhaps some wealthy individual might feel disposed to advance the necessary sum."

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in Chinese; twice in English, and dispensed the Lord's Supper to about thirty persons; so that by night I am exceedingly tired; having had also a headach all day. O that the word made known to the people, may not be in vain. O Lord, forgive my defects in proclaiming it; and save my own soul by it.

A-FĂH preparing to return to China again. O that his return may be the means of good to our cause—the means of spreading the gospel — and of bringing souls ultimately to Christ;—and tend to open a door of faith to his countrymen. Spent some time in conversation and prayer with him.

June 24th. Sabbath. Usual services.

During last week, KOW-'HAN, or WANG-SEEN-SANG, the Cochin-Chinese, who was here last year, came, and has been going on with the Catechism. I found out that his work last year was a mere "word for word" rendering; or, as the Chinese express it, "words, but not composition." Even this, however, will prove of the greatest service.

July 1st. Sabbath. Usual exercises. — This day I baptized JOHANNA in the College hall, before the congregation, through the medium of the Malay language. — The first attempt I ever made, in so public a manner, in the Malay language. — She is of a CHINESE FATHER and SIAMESE MOTHER — was formerly the Mistress of a Mr. ———, but has, for nearly two years, manifested a desire to be a Christian. I have catechized her occasionally, since about September or October last. I think she is sincere. The Lord grant she may be kept from evil. She has, at times, appeared affected with the truth — and appeared serious to-day.

September 4th. Arrived, from London, via Madras, the Rev. James and Mrs. HUMPHREYS, to aid us in this Mission. Lord grant their arrival may prove a blessing to me, to the Mission, and the heathen, and may all strife be prevented. O that I may have grace equal to my duty

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and increased obligations. By their arrival I received a DIPLOMA, bearing date 26th November, 1820, and conferring on me the degree of D.D. by the Senatus Academicus of the University of Glasgow. This distinction is, in one respect, like my daily mercies, unmerited; and further, unasked. May I be the humbler, and the more useful for it---and never act unworthily of the honor.

This is the EIGHT UNNIVERSARY of my dear Amelia's birth-day. She has read and learnt much during last year. Among other things, the Assembly's Shorter Catechism, several times over, without proofs---the 三字經, and to the seventy-first question of the 幼學. The Lord bless the means used to improve, enlarge, and impress her young heart---and cause her to grow in grace as in years.

November 24th. This day finished the Pamphlet called 公會門, the Portals of the Sanctuary.

November 30th. Sabbath. Services as usual---very feeble in body all day---Lord help me---bless me---heal my backslidings — love me FREELY.—Sure if not freely and sovereignly, thou never canst at all love or pity so guilty and so utterly unworthy a creature.

November 31st. Spent most of this day in writing a revised copy of my WILL. The precarious state of my health renders this more needful. It will be found, signed and sealed, with the signature of witnesses attached, among my papers.

1822.

On a partial review of the past year, I think I hardly ever had so great reason for shame, self-loathing, and humility. I have particularly to lament the occasional prevalence of

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some sins; the extreme dulness, and want of lively, fervent, and devout affections, which attends me in all my religious services, but especially in the closet; and that, instead of being dumb, not opening my mouth and giving myself to prayer, when things are laid to my charge which I knew not of; I am too apt to labor these unpleasant topics in my thoughts, and to discuss the matter. Though this year, I have been helped, I think, to avoid all discussions more than formerly.

During the past year the following EVENTS AND OCCURRENCES have had some influence on my thoughts and labors, either useful or hurtful.—

1. Mr. Ince and family's arrival and residence for four months here.

2. Arrival of the Rev. James Humphreys and Mrs. Humphreys.

3. My being created D. D. by the University of Glasgow, 6th November, 1820.

4. My own personal illness and continued weakness, by which I am rendered less fit for my duty.

5. Death of dear Mrs. Morrison.

The LABORS which have employed me since January last, are as follows: —

ENGLISH.

I. PREACHING. Generally once a Sabbath, unless when ill. — CATECHISING, ONCE, and generally TWICE a week, candidates for the Lord's Supper.

II. WRITING.

1. Above two hundred letters written to persons OUT of this colony.

2. INTRODUCTION to the Gleaner for this year, and the following papers in it: —

1. PRACTICE of MEDICINE by Missionaries . . . . . Page 35
2. DOCTRINE OF FATE (formerly written) 61

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3. Bibliotheca . . . . . Page 77
4. On 上帝 as the fittest Chinese term for Deity 97
5. Coronation of Taou-kwang (translation) 113
6. Ecclesiastical language, &c. . 141
7. Bibliotheca 147
8. Merits and Errors, &c. (translation) 154
9. Charity to the Heathen . . . 167
10. Style of books for the heathen . . 207

Besides these, there are various Editorial remarks, notes, and modifications of other men's communications; which, if reckoned with the above, (two first not encluded) would amount to one hundred and twenty close octavo pages, or a full half of the whole work.

Chinese.

II. Oral Instruction.

1. Preaching twice on Sabbath — and also once in the week when well.

2. Catechising, reading, and expounding the Scriptures on Sabbath, at twelve o'clock, and at four, for the greater part of an hour each time; when about twelve or forteen old and young attend.

3. The daily exercises of devotion in Chinese every morning.

4. Private meetings, once, but more generally twice a week, with A-făh, Meen-ko, and A-kang.

5. The catechising of the scholars — but this service has been poorly attended to this year.

N. B. Mr. Ince, while here, took the entire charge of the schools off my hand, and variously aided in other labors, while I was sick.

II. Writing.

1. Completing the Ephesians; finished on the 20th of March. The parts actually written this year were — the

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Paraphrase; the Practical Improvements; the Preface; the Introduction; the Directions to the reader; and the post-fixed Summary. A good deal of this was written early in the mornings before light.

2. COMPLETING A GEOGRAPHICAL Sketch of the Globe, from section 7th, and forward to the end; or the THREE last papers.

3. "THE PORTALS OF THE CHURCH" — a Pamphlet for candidates for baptism, finished on the 24th of December. This work was begun I think about June last, and the materials furnished occasionally.

4. THE CONNECTION OF SACRED and ECCLESIASTICAL HISTORY, from section 2nd, part first, to part second, down to the end of the 12th chapter of the Acts. Last year was begun with a translation of Ostervald — but swelled so much, that it is now five times as large as it. — The propriety of altering the original plan, and extending it, 1. From the creation to Christ. 2. Through the whole New Testament History. 3. Down to the present time, occurred.

5. CHINESE MAGAZINE, generally.

6. CONTINUED REVISION OF THE HOLY SCRIPTURES; Nehemiah; Ezra; Esther; 1st. and 2nd. of Samuel; 1st. and 2nd. of Kings; 1st. of Chronicles, down to chapter the 10th. Also read over of Dr. Morrison's translations, and pointed same — Ezekiel, Leviticus, Numbers. Revised also and pointed "THE ESSAY ON THE SOUL."

III. TEACHING THE LANGUAGE.

Generally three times a day; viz. at nine, four, and eight, to the lads in the College, and others who attend.

IN MALAY.

Continued to catechize Johanna — baptised her—carry on part of the catechising for candidates to the Dutch Church in this language — and every Sabbath evening, speak a short

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time to my own domestics, and pray with them. These services are exceedingly imperfect, though I have reason to believe that I am understood.

COLLEGE,

The duties of which are already noticed in the foregoing page, has this year lost, A-FĂH, honorably removed; ———, and ———. It has gained five Chinese lads; and there are three CANDIDATES now. Also gained the Rev. James Humphreys. ENGLISH has, this year, been begun among them — but little done yet.

SIAMESE and MALAY MSS. Of these some have been collected, by transcript and purchase, for the College Library. The money and accounts I have kept. Have arranged also a case for the archives, &c.

COCHIN-CHINESE. — The version of my Catechism, completed by WANG-KOW-HAN.

On a review of these labors they appear many for my strength; especially if to these the care of my own family be added. I humbly hope also, that they are and will be useful to the Church of God. But when I view them, as connected with the imperfection of my motives, and the dulness and deficiency of spiritual affections in them, I am disposed to adopt the language of the Prophet---"very many, and very dry"---they appear to be almost "DEAD WORKS." Woe's me! woe's me! my dead SOUL!---Lord make IT alive to THEE; and this will give life to all my labors.

This year the attendance on worship has been much as usual at home, but fallen off in the temple. The schools have had more scholars than usual; but to the end of the year fallen off much.

REMARK.---This year the Mission has been deficient in attention to the schools; in the circulation of religious tracts; and in visiting the heathen.

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THE FUTURE.

I have every year fallen so exceedingly short in effecting what I proposed, and resolved upon, that I shall not now do more than remark that—the Commentary on the New Testament; the completion of the Connexion of Sacred and Ecclesiastical History; the Chinese Magazine; the Gleaner; the Preaching; the duties of the College; and family duties—ought all to be kept in view by me, and diligently carried on, in as far as I may be enabled. Let the kingdom of Christ, through the year, engross my thoughts, time, and strength. Considering the debilitated state of my body, and the breast disorder under which I am suffering, a great and painful uncertainty hangs over me—but I wish to look above.

O God! — beside Thee, I have no resource. — If thou forgive not my past sins, errors, and backslidings, they can never be forgiven. But "there is forgiveness with Thee that Thou mayest be feared." — O Sovereign God, exercise it abundantly to me, the most unworthy of thy rational creatures.—Abandon me not, leave me not, I beseech Thee, this year; but guide me. — O mercifully guide me, in all things, by thy counsel; and whenever, and wherever my earthly career may terminate, then — O then---receive this soul to thy glory. — My soul and body — my beloved children, and all my concerns, I now try to commit to thy merciful, wise, and Almighty guardianship, during this year, and for ever and ever. Amen.

W. MILNE.

January 13th. Sabbath. Services as usual.

Met with an Armenian Bishop from Jerusalem — named Abraham, who is visiting his countrymen in all parts of India.

January 17th. In the temple---six persons.

This week met John Crawfurd, Esq. going on an Em-

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bassy to Cochin-China and Siam. I gave him some information relative to Cochin-China, &c. Dr. Finlayson prescribed for my complaint. — He is attached to the Embassy.

February 20th. Left Malacca for Singapore in the Margaret, Captain Allan. Mr. D. M'Intyre gave me up his cabin all the way. The other passengers were Mr. and Mrs. Napier, Messrs. Thompsen, Hay, and Clark, who were all extremely kind to me. I had a free passage.

February 22nd. Evening arrived. — Most cordially received by Col. Farquhar and Family, with whom I lived.

March 13th, 14th, and 15th. During these three days I have spit up much blood, it seems as if the former large quantities mucus were turned into blood. But I have not felt much inconvenience yet from this. Since Sabbath last I have not been much out, nor done any thing within, except writing several letters, and miscellaneous reading.

On the 13th. dined at Napier's. Learnt also, that a rude attack had been made upon my character, in a book called "The Mahratta and Pindarree Campaign of 1817 — 1819.— This work is thought to have been written by Marshal Clarke, an officer in the staff of Lieut.-Gen. Sir Thomas Hislop. Bart. G. C. B. and who had formerly been at Malacca and Banca.*

March 19th. Good news from my children — thanks to the God of all mercy. This day THREE years, RACHEL lay

* This attack, on which Dr. Milne makes no remark, like many others of a similar kind, proves, that he who made it was himself in the wrong. The military writer professes to be a Christian; and the books he (or the friend who gave the information) complains of receiving in too great numbers, were for the diffusion of Christian knowledge. As a Christian and a gentleman, in the case he refers to, it was evidently easy for him to send to the Missionary a civil note, desiring that either a smaller number of the books, or none at all, might be sent to him. This proceeding would not have required any great effort of good nature and right feeling. However, instead of doing

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a dying by me at CLA BANG. — Ah! what I have since passed through! But goodness and mercy have followed me. O that I had the assurance of "God's being FOR me!" ---Then, "who could be against me?"

March 20th. This is the THIRD ANNIVERSARY of my DEAR RACHEL'S death.---I have done but little in my work since last anniversary, and now it seems doubtful whether I be spared to labor more.---It seems my duty on this occasion, and daily, to pray, with submissive earnestness, that "I may not be cut off in the midst of my days"---but that God may "spare me a little, till I recover strength before I go hence and be no more."—

1. Until my own soul be better prepared for the heavenly world, and have more clear and satisfactory evidence of being in Christ.

2. Until I complete, or put in a more favorable train, some Chinese works, either now in hand or contemplated; for the benefit of the Church of Christ among the heathen.

3. Until my children be made better acquainted with the Holy Scriptures, and disposed of for their education.

Fully sensible that I deserve not so high a privilege as to be heard in these things, I havethis day tried, with a humble and submissive heart, to solicit these blessings as free gifts from the Father of mercies and Guide of all my ways.

During the remaining part of March little occurred. On

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this, the circumstance is carefully noted down, and magnified, and compared to filling a ship with Bibles, and sinking it, in order to get rid of them; and eventually the fact, and the very judicious comment are inserted in a page of a book on Sir Thos. Hislop's Indian Wars!

Another attack on Dr. Milne, as Editor of the Gleaner, from a religionist, abusing him for a paper which he did not write, came to hand too late to gratify the spleen and pride and self conceit of the writer. Dr. Milne's spirit had passed into the eternal world; and his body was laid in the grave.

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the 25th obtained a lot of ground to the Society, from the government.

April 2nd. In the afternoon, after taking leave of my kind friend the Colonel, and his family, I came on board the Free Trader, JAMIMA, Captain T. A. Watt, (a Lieut. R. N.) bound to Penang.

April 11th. Came to anchor, after mid-day, in Pinang harbour---landed; stopped at the Tavern till I sent to Messrs. Beighton and Ince for a carriage ; but they being out in the country, I hired one, and went to their house---found all well---Mrs. B. newly confined of a fine boy. Heard of the death of Mrs. Humphrey's child.

The several days I have been here I have visited some old acquaintance---was rather worse than better as to health. Have seen Dr. Alexander, who thinks the LIVER is the seat of my disorder ; and has advised a course of blue pill, one each night---bitter opening medicine, a wine glassful every morning; also at night, ten drops of * * * and thirty of Paragoric Elixir, are what I have as yet taken. I wrote the Directors---also Dr. Philip.

April 18th. Went and saw three schools which belong to this---two Malay and one Chinese. One of the Malay schools has girls and women in it, whom I heard read in the Testament---also the boys.

April 19th. Visited the Church and Free School under the Pinang School Society.

The buildings are substantial and airy. The English school has about forty-five boys, in which are seven Chinese lads---also Kling, Malay, and Bengal lads. The KLING school had only seven boys. The MALAY school boys were gone out.

The Church is a fine edifice, but disproportionately long ---and I hear badly filled. Visited the Library---a good collection of books.

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April 20th. Stayed at home---was exceedingly ill after mid-day, with a difficulty of breathing.

This is the SEVENTH ANNIVERSARY of WILLIAM AND ROBERT'S BIRTH.---May God grant them to "grow in stature and in favor both with God and man."

April 21st. Sabbath. Heard Mr. Ince preach to about six Chinese, in Fokien, in the morning at seven o'clock---Mr. B. in Malay, at half-past ten, to upwards of thirty young and old---and at seven, evening, Mr. Ince in English---but I was drowsy under these services. Alas! my stupidity.

Read a little in Burder's excellent Sermons (Village Sermons.) The illustrations are simple and short; but there is generally a fulness of matter in each discourse.

By a letter from Mr. Dawson, I learnt that my faithful friend and brother, the Rev. James Skinner, Surat, died 30th October, (1822.) Alas! my brother—shall I see thy hand-writing no more! O God, prepare me for following this laborious and upright servant of thine, to the glory of thy kingdom. May the surviving widow be comforted by thee; and may HIS place be shortly filled in the Mission.

Wrote to Mr. Humprheys, also to Col. Farquhar.

April 21st. Remained at home. — Saturday and to-day assisted Mr. Ince in revising a Scripture Catechism, which he is writing.

Alas! My Brother!

Here Milne's account of his own feelings and occupations terminate. He never wrote again in his journal. Nature was fast decaying; he had yet, but a few days more to linger: and another hand must tell the brief tale. Apprehending, probably, his speedy dissolution, he was anxious to return to Malacca. The Pinang Government very generously sent one of the government vessels on purpose to convey him thither. On his arrival at the Anglo-Chinese College, he was in a shockingly emaciated and weak state.

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DOCTOR MILNE'S DEATH

Took place on the 2nd of June, 1822, at the hour of two in the morning. From the 24th of May, the day on which he returned from Pinang, it was evident to all who saw him, that his useful and laborious life was drawing near a close. But the good man having begun several works which promised to be very useful both to the heathen and future Missionaries, was desirous, if it was the Lord's will, that he might be spared to finish them. But alas! for the cause, He who knows best, was pleased to call him away in the midst of his days; and we are bound to say, good is the will of the Lord. From the nature of his desease, and the intense pain which he felt when he attempted to speak, those who were with him towards the close of his life, were deprived of enjoying the benefit of his pious reflections in the prospect of death, and of his views of the future prosperity of the great cause in which he had been engaged for several years. During his last illness he seldom spoke, but when it was necessary to settle his own affairs, or those of the institutions with which he was connected.

The few words he uttered in reference to eternity were in unison with the principles which he held, and the doctrines which he preached when in health. He repeatedly said, that "he had no hope of salvation but through the merits of Jesus; and that if sin was pardoned he was safe."

On the evening before his death he appeared more at ease than he had been for some days; but, alas! this appeared to have arisen from the exhaustion of nature; for at the hour already mentioned his happy spirit left this world of sin and sorrow, (and entered into the rest that remains for the servants of God) without a struggle or a groan. During the period that he was affected, he expressed a desire, that if his illness should end in death, that his body should be opened,

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for the benefit of those who might be affected with similar disorders. Thus, the good man, in the prospect of dissolution, manifested a desire, that his body might be useful to his fellow-creatures after his decease. Accordingly his body was opened; and it was evident, that his disorder had been Pulmonary. The lungs, on the right side, adhered to the ribs; they had lost their natural colour, and were covered with small swellings which, when opened, were seen to be full of matter. It may, perhaps, admit of a question, if his intense study, and much writing, did not help to accelerate his disorder, and hasten his death? as the lungs on the right side were in a much worse state than those on the left.

On the 2nd of June, at four o'clock, P. M., his body was carried from the Anglo-Chinese College to the Dutch burying ground, and laid in a vault which he had built for his wife and children. There the body of that faithful and diligent servant of God shall remain, until the great day arrives when God shall judge the world in righteousness; and it is sincerely to be hoped, that on that day, many of the poor heathen shall have to bless God that ever Dr. Milne was sent to these parts.

The funeral was numerously attended: Messrs. Humphreys and Huttmann followed as chief mourners, A. Koek, Esq. Deputy Governor, &c. &c. in the absence of the Hon'ble Timmerman Thyssen, Governor, &c. &c.; the Resident of Rhio; the Members of the Court of Justice; the Elders and Deacons of the Dutch Reformed Church, with most of the respectable inhabitants of Malacca followed the bier. There were also hundreds of natives, both Chinese and Malay, as spectators. The Chinese Sëen-sangs, the Students in the College, with the Chinese Printers, and many of the youths from the schools, attended of their own accord; and thus shewed their respect to the remains of him who had fallen a sacrifice in his exertions for their welfare.

J. H.

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The closing scene of this good man's life was peace; but not joy. Those who possess comparatively much knowledge, understand best, how ignorant the wisest men are; and those who have thought most on the awful realities of eternity, are likely to meet death with the greatest awe. It is a serious thing to die. To stand before the Judgment-seat of Christ, is an awful anticipation. And, as it is not every good ship that enters its final haven with a fair wind, and under full sail; so it is not given to every good man to have a joyful entrance into the spiritual world. In that haven there is indeed eternal rest; but storms and tempests blow, and dark clouds sometimes gloom at the entrance.

The stress that is occasionally laid on the circumstances of a person's death, does not seem warranted by Scripture; nor is the assumed doctrine verified by experience. Bodily disease, and constitutional temperament, operate very much on the mind of man. Of the good man, the last end shall, assuredly, be peace; but that peace may not be felt till he has passed the bourne, and left on this side the pained and agonised, or the sluggish, comatose, earthly tabernacle. HUME, who essayed to subvert the cause of God and of Christ on the earth, died jesting: and Milne, who laboured to promote the cause of Christ and of God, died mourning. Shall the manner of a man's death then, be considered as a proof or disproof of the justice and goodness of his cause!

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EXTRACT FROM Dr. MILNE'S WILL.

As to the Education of my Children, I earnestly beg my Executors, and those on whom the details of their education may devolve, to attend, in as far as practicable, to the following remarks.—

1st. I am particularly solicitous that they may be very early taught two things: namely, "to seek first the kingdom of God and his righteousness;" and "to be diligent in business;" using every proper means of obtaining their "daily bread," by their own exertions, as soon as their age and strength will admit — cherishing that praiseworthy independency of spirit, which trembles at the idea of being in debt, or under obligations to others for what one's own industry, in ordinary cases, would procure him; — and which loves "to give, rather than to receive." These two things appear to me to be the foundations of all virtuous and honorable conduct; and the sources of spiritual and temporal comfort. Let them be deeply inculcated upon the minds of my beloved children, during the whole course of their education.

2nd. In the choice of Seminaries and of Teachers, I beg my Executors to fix on those where education is most systimatically and thoroughly attended to; where the teachers are considered persons of sober, but decided piety; and where the capacities, temper, health, and moral improvement of the pupils, are chiefly studied. In such schools and under such teachers, let my dearest babes be placed.

3rd. I wish my children to be, all four, thoroughly grounded in the radical principles of a common education in the first place—e. g. reading, writing, arithmetic, geo-

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graphy, and history. — These, particularly the three former, constitute the ground-work, and the instruments, of the higher measures of education; and while they afford much interest, and, ultimately, much rational amusement to the mind, they are the most useful to mankind — they constitute a competent education, fit, in course of life, to be turned to the best advantages to poor men's children, and those whose means allow not of their obtaining higher degrees. As to other branches of polite education, if the children's resources admit, and they themselves have a taste for them, let them by all means be taught these; especially SACRED MUSIC, that they may be able to sing, with reverence and decorum, the praises of Him who made and redeemed them.

4th. To those under whose superintendency my dear AMELIA may be placed for her education, I recommend the excellent maxim of her excellent mother.—"I WISH MY AMELIA," said she, "TO BE A GOOD AND USEFUL, BUT NOT A GAY WOMAN." As what I have said under the third particular applies to her as well as to the others, I need not enlarge here.—But, being the child of her beloved mother's painful anxieties — a child over whom she shed many tears — a child for the purity of whose morals, in India, she trembled — and a child, whose good natural understanding, and inquisitive turn — excited both hope and fear; — I cannot feel my conscience discharged, till I most earnestly beg my Executors, that they will see this dear child kindly and affectionately treated, and her education placed in the hands of one who can both watch and guide the opening intellect. Her (Amelia's) mother exelled much in CLEANLINESS AND NEATNESS IN HER PERSON, DRESS, AND HABITS; IN ALL SORTS OF DOMESTIC MANAGEMENT; IN CARING FOR THE SICK; AND IN A MILD AND CHEERFUL CONVERSATION. These excellencies I recommend to the imitation

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of my dear Amelia; and to be often set before her by her teachers. — She must be put in mind that she is a poor man's daughter; and taught to work with her own hands, that she may not be a burden to others, but the helper of her brothers and relatives, in case of necessity.

5th. Should any of my beloved sons discover good talents, and a wish for any of the learned professions, and should there be an opening for them to STUDY in order thereto, let them be thoroughly radicated in the first principles of the profession, and pursue their studies till fully qualified. — But I utterly disapprove of setting lads very early to learn the dead languages — let their first ten or twelve years of life be spent in the education already mentioned.---I would recommend their attending to such of the learned languages, as may be needful in their profession, at some seat of learning where it is SPOKEN as well as read and written.

Should they, or any of them, discover good evidence of DECIDED PIETY; manifest a wish for the ministry; and display radical talents, and a fitness to be qualified for this important work;---let them seek a FULL acquaintance with sacred literature; and thoroughly study the whole system of Christian doctrine, that they may be duly fitted for their office.---It would be a most grateful and delightful anticipation for me to cherish, that they, or some of them, should devote themselves to the service of Christ as Chinese Missionaries; and thus carry on some of the labors which I have been permitted to begin; particularly the COMMENTARY ON THE NEW TESTAMENT, THE SYSTEM OF THEOLOGY, AND THE SCRIPTURE DICTIONARY,---all of which will, no doubt, be left uncompleted at my death, (at least, judging by present appearances, this seems likely, as my health is not promising) should they not be taken in hand by others, before any of them be fit. But I check

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this pleasing anticipation, and wish to resign the lads to the wise and gracious disposal of Providence, to be made exactly what Infinite Wisdom shall mark out for them.

At the same time, as they have begun the Chinese language alread, and (considering all things) have made tolerable progress, especially William,---I particularly wish that, as long as they remain in India, their Chinese reading (I mean of all the four) may be daily continued. For I am confident that, should they ever come out as Chinese Missionaries, though at the distance of ten years afterwards, the little they now learn will be useful to them---for, should they even foget the whole, the EFFECT, in moulding the organs of speech, will be felt to give an increased facility in pronunciation, which those who never learnt any in youth must be destitute of.

As Missionaries, let them THOROUGHLY LEARN to SPEAK, READ, and WRITE, (with their own hands) the LANGUAGE of the people among whom they are to labor; let them labor for a full acquaintance with their religion, customs, laws, and modes of thinking; and endeavour to state the holy doctrines, and precepts of Christianity, with the UTMOST POSSIBLE SIMPLICITY, taking JESUS and the Apostles as their examples.

But, should they not give Scriptural evidence of possessing the grace of God; or, should their piety be undoubted, and they be found to want, or be greatly defective in, competent abilities for the work;---then it is better that they turn their attention to some respectable trade, or other profession, which involves not consequences so awful, or a responsability so heavy.---Let not the Church of Christ, which he has purchased with his blood, and sanctified by his Spirit, be corrupted by them if worldly-minded men; or burdened in supporting them, if without talents, however good their hearts, and however honorable their lives may be.

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To God, only wise, their Creator, Preserver, Saviour, and Judge, I commit these four children, to be guided and saved by Him; to whom be glory both now and for ever. Amen.

WILLIAM MILNE.

Anglo-Chinese College,
Malacca, 31st December, 1821.

Mrs. Milne, in her last Testament, drawn up some years before her death, when extremely ill, desired her husband to marry again: and Dr. Milne, had his life been spared, intended to have done so. Those estimable persons, so affectionately attached to each other, did not consider such a proceeding as at all implying a want of sincere love to each other.

EXTRACTS FROM DR. MILNE'S RECORDED OPINIONS, IN MS.

National Character of China.

THE character of nations, like that of individuals, often changes. This remark applies to China as well as to other countries, though perhaps not to the same extent. The Chinese national character is not now what it was in the commencement of the present dynasty; nor was it then what it had been in the days of Confucius. From the time of YAOU and SHUN, down to the time of that philosopher, it had also undergone those changes which commonly attend a state of progressive civilization. In the reign of these excellent Chieftains, China was yet a small country,

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and but just emerging from barbarism. A little before their days, the people lived in the savage state. They resided in woods, in caves, and in huts, dug in the ground. They covered themselves with the skins of beasts: they also made garments of the leaves of trees, of reeds, and of grass. They ate the flesh of animals, with the blood, and the skin, and the hair; all unboiled, unroasted, and undressed. They could neither read, nor write, nor cypher.

Their dead often lay unburied. Sometimes they were thrown into ditches, and sometimes cast without shroud, coffin, or ceremony, into a hole dug in the ground with the end of a stick.

They were in a state equally barbarous and savage to that in which the Britons lived during the reign of Druidism, before the conquest by Julias Cæsar.

From the time of YAOU and SHUN, the Chinese territory extended, its population increased, and its character improved. While it remained in the feudal state, neither arts nor sciences flourished. Necessity was the mother of invention in China as well as in other nations. Increasing numbers taught them the necessity of labor; labor of instruments; and instruments of skill; this produced some improvement in the practical arts, the progress of which was secured for a time by the impulse of the principle which gave them birth.

In literature, nature itself became their instructor. By the impression of the feet of birds on the sand, and the marks on the bodies of shell-fish, they caught the first idea of writing. Their written character continued for a considerable time purely hieroglyphic; but after passing through various changes, suggested partly by convenience, and partly by genius, it gradually lost its original form, and approximated to one better adapted for the purposes of government and of literature.

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In the earlier ages of China, before its inhabitants were collected into towns, and cities, and large associations, along with their rusticity of ideas, manners, and virtues, they also preserved the ruder vices of uncivilized life; but were not yet contaminated with the intrigue, the falsehood, and the hypocrisy, which too often attend a more advanced stage of society. Hence many of their sages of subsequent times, affected with the evils which passed under their more immediate review, and forgetting those which existed of old, pass the highest encomiums on the ages of antiquity. Even things which were really the consequences of ignorance and barbarity, they sometimes mistake for virtues of high character. They erroneously conceived, that the vices of their own times were rather the necessary consequences of high civilization, than the native corruption of the human heart, displaying itself in another form. In the days of Confucius, and for some time after, China continued divided into a great many small kingdoms, which all united in acknowledging the supremacy of the emperors, while each possessed within itself all the arbitrary power of a feudal state.

In the dynasty Tsin, power of states was abolished, the whole amalgamated into one, and the government erected into that gigantic despotism the great lines of which it preserves to this hour.

The wisdom of the ancient rulers and sages of China formed a code of laws which, with many defects, possessed also many great excellencies. Through the numerous ages in which these laws have existed, they have been executed with various degrees of moderation and humanity; and sometimes without the oppressive exertion of arbitrary power. The huge machine of their government has been often battered both from without and from within, and still its essential parts hang together.

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For ages, the arts and sciences in China have been stationary; and from the accounts of the last English embassy, seem, at present, rather in a retrograde state. The obstinate refusal of the Chinese to improve, is rather to be viewed as the effect of principle than the want of genius. They consider the ancient sages, kings, and governments, as the proto-types of excellence; and a near approximation to the times in which they lived, the highest display of national wisdom and virtue. They are still the blind slaves of antiquity, and possess not that greatness of character which sees its own defects, and sighs after improvement.

TARTARS now govern China. The milder sons of HAN* could not withstand the arms of the conquering Khan. The wild Scythian, who ate the flesh of horses, and drank the milk of cows, was fit for every enterprise. His restless ambition, nothing but universal empire could satiate; and scarce any obstacle could resist his savage prowess. At length, after the reverses attendant on a state of warfare, continued with various interruptions for several centuries, he seated himself securely on the throne of China, where he now holds the most prominent place among earthly princes; and assumes to be "THE HEAD OF ALL — THE SON OF HEAVEN — THE EMPEROR OF ALL THAT IS UNDER THE STARRY FIRMAMENT — AND THE VICE-GERENT OF THE MOST HIGH."

It is now nearly one hundred and eighty years since the Tartars obtained the government of the whole Chinese dominions. They united China to their own territory, and thus formed one of the most extensive empires that ever existed. They adopted many of the customs of their newly acquired subjects; but did not give up with those which formed their

* HAN is a term often used by the CHINESE themselves to distinguish them from the Tartars. They call themselves HAN-TSZE, i. e. "SONS OF HAN."

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own national peculiarities. They continued to preserve the essential parts of that code of laws which they found existing in China; while they, at the same time, imposed certain regulations which were viewed by the conquered either as highly disgraceful or oppressive; and the non-compliance with which, cost some of them their lives. The executive government was soon filled by Tartars; who at times affected, and still affect, to treat the Chinese with contempt. To contend is of no avail: the Chinese must submit, and (as they sometimes express themselves) "QUIETLY EAT DOWN THE INSULTS THEY MEET WITH."

Since the union of China to Manchow Tartary, there has been TWO NATIONAL CHARACTERS in the empire, reciprocally affecting each other. The high and exclusive tone which had ever been assumed by the emperors of China, was highly gratifying to the mind of the victorious Tartar; while the power of his arms secured the honor of superiority to himself. The ruder qualities of the Scythian character have been softened down by the more mild and polished ones of the Chinese; and the cowardly imbecility of the Chinese has been in part removed by the war-like spirit of the Scythian. The intrigue and defeat of the Chinese, and the rude courage of the Tartar, seem to unite in what may be considered the present national character of China; and in as far as that her union exists, it will render her formidable to their enemies. What cannot be effected by force, may be by fraud, and vice versa; and what any one of these qualities singly may not be able to accomplish, the union of both may. But this mixture of qualities is heterogeneous and unnatural; and there is reason to suppose that the seeds of national evil are in it, like those liquid compounds, e. g. water and oil, the parts of which are made to adhere for a time by mechanical agitation, but when allowed to settle, resolve themselves with-

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out any external cause to their simples; so it may perhaps be with China.

The tempers of her own legitimate children and those of the strangers who rule over her, are discordant, and refuse to coalesce; and, if they do not by their own operation work her complete ruin, they may either make the country an easier prey to its foes, or prevent the emperors from sitting easy for any length of time on their thrones.

In point of territory, RICHES, and population, China is the greatest of the nations; and has, perhaps, to a degree beyond any other, the art of turning all her intercourse with foreign countries to her own advantage. But here she shows but little honorable principle. Idle displays of majesty and authority must satisfy those nations that seek her alliance; for in vain will they look for truth and respectful treatment from her. If they be contented to knock under, and acknowledge that their bread — their water — their vegetables—and their breath, are the effects of her bounty; then she will not deal unkindly with them—she will not oppress them—she will even help them. Proud of an imaginary benevolence, which is high as the heavens and broad as the ocean, she will throw the boon to them; but withal is sure to remind them, with the tone of authority, to cherish feelings of respect and submission towards those by whose beneficence they subsist. But woe to that nation that dares presume, even in the secret corners of its heart, to consider itself equal—or within a thousand degrees of equality—that country is rude, barbarous, obstinate, and unfilial; and not to tear it up, root and branch, is considered a display of forbearance worthy of the celestial sovereign alone!

If, in the intercourse of China with foreign nations, she cannot with truth and justice make all things appear honorable to herself, she makes no difficulties about using other means. She discolors narrative — she misquotes statements

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— she drags forth to the light whatever appears for her own advantage — and seals up in oblivion whatever bears against her. She lies by system — and, right or wrong, must have all things to look well on the paper. This view of her POLITICAL character is not less true than it is lamentable.

Let us turn to her MORAL character; and here we shall, as in other countries, see much that is good, with great preponderance of that which is evil. The morals of China, as a nation, commence in filial duty, and end in political government. The learned reduce every good thing to one principle; viz. that of paternal and FILIAL piety; every other is but a modification of this. In this they think they discover the seed of all virtues, and the motives to all duties. They apply it in every case, and to every class of men. They trace its origin high up to those operations which at first separated the chaos, and see its importance illustrated in every operation of nature. IMMEDIATE PARENTS are considered the father and mother of the FAMILY. The RULERS OF PROVINCES, the father and mother of the PROVINCE. The EMPEROR and EMPRESS, the father and mother of the EMPIRE. HEAVEN and EARTH, the father and mother of the emperor and of all this inferior world. YIN and YANG, the father and mother of the post-chaotic universe. The principle now under consideration is supposed to teach the good emperor to treat the people with the tenderness of a father; and the people to obey the emperor with the veneration of children. Under its influence, the good parent stretches his views forward to thousands of future generations, and lays up good for his unborn posterity; and the good child turns his thoughts backward to thousands of past ages, and remunerates the favor of his deceased ancestors. China considers herself as much a PARENT when she punishes as when she rewards — when she cuts of the heads of her obstinate children, as when

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she crowns the obedient with riches and honor; and the minister of state, but yesterday raised from the rank of a plebean, is not more obliged to render thanks for the paternal grace that has elevated him, than the criminal just about to be cut in a thousand pieces, is to bow down and to return thanks for the paternal discipline which will in an instant exterminate his terrestrial being.

The criminal laws of China operate very powerfully against the exercise of benevolence in cases where it is most needed. Whatever crimes are committed in a neighbourhood, the whole neighbours arround are involved; and contrary to what is the case in most other civilized countries, the law considers them guilty until they can prove themselves innocent. Hence the terror of being implicated in any evil that takes place, sometimes prevents the people from quenching fire until the superior authorities be first informed —and from relieving the destressed, until it is often too late. Hence it not unfrequently happens, that a man who has had the ill fortune to be stabbed to death in the street near to his neighbour's door, or who having fallen down through fatigue or disease, dies, is often allowed to remain on the spot until the stench of the putrid corse obliges them, for their own safety, to get it by some means or other buried out of the way. It is easy to see how powerfully this operates as a national check to benevolence.

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REMARKS

ON

EPISTOLARY WRITING,

Composed at sea on the passage from the Mauritius to China.

"LETTERS," says one, "are the life of trade, the fuel of love, the pleasure of friendship, the food of the politician, and the entertainment of the curious."

To write letters well is a great acquisition. I find much pleasure in the work, and determine to persevere in it; but find that I need some rules to direct me. My correspondence will, I hope, be chiefly of a religious nature, though not perhaps wholly so. Therefore, in seeking information on the subject, and in drawing out these Remarks I have not confined myself entirely to that which regards religious correspondence; but I have had my eye on every kind of it; wishing to take as full a view of the subject as possible. Religious correspondence, however, is the chief thing on which I wish the Remarks to bear.

FIRST. HISTORY OF EPISTOLARY WRITING.

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SECONDLY. QUALITIES OF EPISTOLARY WRITING.

1st. Simplicity and perspicuity: friends have not time to come to you to get hard words and obscure paragraphs explained.

2nd. Brevity and comprehensiveness. "Veni, vidi, vici."—I came, I saw, I conquered.—Cæsar. The Greeks were remarkably laconic.

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3rd. Crammed with information, when written to ministers, directors of societies, learned men: religious intelligence remarkably useful to all Christians.

THIRDLY. ADVANTAGES OF EPISTOLARY WRITING.

1st. It informs us of the circumstances of distant friends, and of the occurrences of other countries.

2nd. It is the best supply for the want of conversation.

3rd. Throws much light on the natural and moral history of different countries.

FOURTHLY. RULES FOR EPISTOLARY WRITING.

In order to render it useful and interesting, let the following things be considered: —

1st. Consider the character, age, abilities, and station of the person to whom you write.

2nd. In corresponding with particular friends, consider what you would say were you present to speak to them. This will prevent stiffness, and make them almost suppose that you are present.

3rd. In writing to men of letters, or in high stations in society, it is proper to begin about half down the page, and leave a pretty large margin on the left hand; leaving also sufficient room to conclude in a proper manner.

4th. In writing to young persons, try to mix something that will please along with that which is designed to instruct; some anecdote — some witty saying.

5th. In writing to parents and relatives, give a very minute account of your circumstances. This will show that you love them, though absent, and may give to them an interest that none else could feel.

6th. Avoid stiffness, or a studied style.

7th. Make every letter worthy the postage.

8th. In order to be furnished with materials for correspondence, it may be useful to have a book of memoranda, in which to enter a hint of any thing that you meet with

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in history, or in conversation, or in meditation. Thus when time offers, the matter will be at hand.

9th. Might it not be very useful to offer up a short ejaculation, when beginning to write, that God, as he made use of the Apostle's pens in writing the Scriptures, so he may use yours in illustrating and enforcing it, and in doing good to those to whom you write.

10th. Some suitable passage of Scripture recommended to the person's attention, may be worth as much as all else you write. Dr. Mather did so.

11th. In order to discover faults, take now and then a copy of some letters, and after a short time, inspect it narrowly.

FIFTHLY. FAULTS OF EPISTOLARY WRITING.

1st. Bad spelling.

2nd. Folding a letter and sealing it clumsily.

SIXTHLY. PERSONS EMINENTLY SKILLED IN EPISTOLARY WRITING.

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DOCTRINE OF A TRIAD.

"That, the parts of which exactly correspond (e. g. man to woman—heaven to earth) IS NUMBER—that which moves, is AIR—that which directs, IS REASON."—In these three sentences, heaven and earth and the myriads of things are wrapped up. [LAB-CHE-TĔH's Paraphrase on the YĔH-KING.

The above sentences treat of the doctrine of the TAE-KĕĕH.

Vide Buck's Theo. Dict. under the word "HUTCHINSONIANS." Vol. I. p. 361.

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TRANSLATION

OF

A FORM OF PRAYER,

Offered to the goddess Kwan-yun, *by the Priest, in behalf of some worshipper.*

THOSE who understand the doctrine of entire nonentity, attain to incomparable excellence. Thinking on the cultivation of virtue, in an instant they reach the summit of deified glory.

But for thy strength of commiseration, we should sink into the low paths of the blinded multitude. Thou art clear as the moon, the shadow of which is reflected in thousands of crystal streams. Thy pupil, belonging to such a village, with clasped hands and bending head, receives thy mandate. To the great and compassionate parent, observer of the ages, illustrious deliverer, he looks up with hope. We desire that his heart, his principles, and his eyes, may see and hear without impediment. Manifest exalted compassion, secretly illuminate, and confer good on him.

First. We pray thee early to untie the knot of oblivion and stupidity, that he may speedily arrive at perfect untransmigrating life — at the perfection of the three Nëë; — [i. e. the body, mouth, and thought] — at the circle of clear intelligence — at perfect purity of the six powers.*

Secondly. We desire, that on hearing one thing, he may understand a thousand; obtain and hold the whole great system; be prepared fluently to reason thereon, that to the

* Six powers—viz. the eyes, ears, nose, tongue, body, thought.

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four quarters there may be none able to refute his explanations. Cause the whole of the sacred religion to penetrate his very heart, that the sound thereof, once entering his ear, may not be forgotten to eternity. Let meritorious virtue and wisdom ornament his person. Cause that every sense and every CHIN* may all around walk within the marked limits.

Thirdly. Above, may he attain deified exaltation — below, may he regulate the flock of the living. May he early acquire the whole round of the religion of FAN,† and escape the horrors of the three transmigrations.‡ Cause him to proceed directly forward to a state of deification. In the mean time, may he give up his body, and again receive it; and at every transmigration may he become a man, and follow FUH as a priest. May he possess the heart of POO-TEE¶—profit himself — and have all his desires fully satisfied. Afterwards, when his life shall be at an end, and all his transmigrations finished, then completely remove every obstacle out of his way---cause him to see FUH, (O-NE-TO‖) and then go to live in the temple of rest and joy. When he lives in that kingdom, then all his wishes will be satisfied; he will become equal to the gods, and so, with the whole living multitude, be perfect in the ways of FUH.

1st. He resolves, that he will worship and venerate all the FUHS (i. e. deities.)

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* There are six Chins—viz. color, sound, fragrance, tastes, feeling, and example.

† Fan—the birth-place of Fuh.

‡ Three transmigrations—1st. to fall down to hell; 2nd. to become hungry ghosts or demons; 3rd. to be returned to the world as brutes.

¶ Poo-tee—the name of a Chinese deity.

‖ O-ne-to—is the immortal one, or the one of endless ages—a name and an epithet of Fuh.

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2nd. He will adore and praise YU-LAE.*

3rd. He will be extensively liberal, and abundant in his donations to the priests.

4th. He will repent of his errors, and invoke the gods.†

5th. He will, every where, joyfully cultivate meritorious virtue.

6th. He begs, that the wheels of thy car may ever revolve, (i. e. that the religion of FUH may spread.)

7th. He begs FUH to reside in this age.

8th. He will ever imitate FUH.

9th. He will persevere in acting agreeably to all animated nature.

10th. He will revert in heart to FUH---all vexation and strife will be cut of---thee and the noble rule of unbounded work will be cultivated. He vows to regulate and awaken the whole of animated nature, that all may receive the doctrines of FUH. — This is offered up to the multitude of the deified ones.

A DISCOURSE

CONCERNING THE

DEPTH OF PATERNAL LOVE,

BY FUH.

Translation.

" I have heard it thus---Once on a time FUH, being in the kingdom of SHAY-WIE, among the trees, in the

* Yu-lae—i. e. similar to the original or personally manifested. It is also a name of Fuh, of the 2d person in the trinity of that sect.

† This invocation consists in a short preface, and in calling over the names of upwards of ninety who have attained deification.

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garden* of KHEE and KĚ-KOO-TOH, together with an assembly of his noble mendicant† attendants, to the number of one thousand two hundred and fifty; then O-NAN, the venerated disciple, rising from his seat, clasped his hands, bowed respectfully towards FUH, and said—"Of all things in the world which is the greatest?" The honored of the world (i. e. FUH) answered, "Parental affection is the greatest of all things in the world." O-NAN said, "I pray FUH, the compassionate one, to explain this." The honored of the world replied, "An infant in its mother's womb, during the days of the first month of gestation, is like the dewy pearl on the grass." O-NAN asked FUH, saying, "Why compare it to the dewy pearl on the grass?" The honored of the world replied, "Early in the morning the dew-drop collects; at mid-day it is often scattered and vanishes. In the morning it is preserved whole; whether it will continue so till the evening is doubtful."

"Again, the infant in the mother's womb, during the days of the second month of gestation, becomes a small moving gestationous flake." O-NAN asked FUH, saying, "Why is it called a gestationous flake?" The honored of the world replied, saying, "Because it is similar (in form) to the small flakes of snow which fall gently down from the midst of heaven."

"Again, the infant in the womb of its mother, during the days of the third month of gestation, is changed into a viscous bloody substance, in length six inches and three

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* This garden belonged originally to Khee, but was borrowed of him by Kee-koo-toh, who built a beautiful grotto therein, which he paved with yellow gold, and besought Fuh to reside and deliver his doctrines therein.

† Mendicants—the original words are Kieh-sze, i. e. begging scholar. The Kin-kang-king thus explains it—"to beg for religion and laws from all the Fuhs above; and to beg their bread from all their good followers below."

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decimal parts." O-NAN asked FUH, "Why is it named a viscous bloody substance?" The honored of the world replied, "It is called a mole of blood — it is also called a bloody hill; it is further called an animated coagulum of blood."

"Again, the infant in the womb, during the days of the fourth month of gestation, is produced in the four members." O-NAN asked FUH, saying, "What are called the four members?" The honored of the world replied, "The two arms which are first produced, and the two legs which are next produced, are called the four members."

"Again, the infant in its mother's womb, during the fifth month of gestation, produces its five embracers." O-NAN asked FUH, saying, "What are the five embracers?" The honored of the world replied, "The bone which covers the scull is first produced; next the two shoulder bones; afterwards the knee-pans; these are called the five embracers."

"Again, the infant in the womb, during the sixth month of gestation, has the six radices formed." O-NAN asked FUH, saying, "What are the six radices?" The honored of the world replied, "The eyes, which regard color; the ears, which listen to sounds; the nose, which smell fragrant odours; the mouth, which delights in tastes; the body, which likes to feel that which is soft and smooth; and thought, which has law and lust (i. e. virtue and vice) for its objects: these are the six radices; they are also called the six thieves."*

During the seventh month of gestation, seven kinds of

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* Thieves—referring to the injury which men often receive through the medium of the external senses. Above they are called "radices," because, as the radix or ROOT is the first part of the tree, and that from which all the fruit and virtue thereof, whether good or bad, proceed; so, according to this system, the senses are the first cause of all good or evil.

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bones and branches (which determine the general features of the constitution) are formed in children." O-NAN asked FUH, saying, "What are these seven kinds of bones and branches?" The honored of the world replied, "I was born of madam MO-YAY, and formed with bones of the uncorrupting steel.* (The goddess) KWAN-YIN, the deliverer, was formed with bones of the red lily flower.† SHING-WAN, our deified attendant, was formed with bones of the five-colored SHAY-LEE-TSZE.‡ The myriads of sacred emperors and kings were formed with the bones of the LUNG, and of the HUNG.¶ The great officers of state, and the prime minister, are formed with bones of interwoven diamond chains. ‖ Generals, whose business is battles, are formed with bones of the tiger and wolf.§ We, whether men or women, are each formed with three hundred and sixty** joint-bones; but the bones of men and women are different. Those of men commence at the door of the scull above, and grow downwards. Those of women commence at the surface of the foot, and grow upwards."††

"The great branches of the intestines (i. e. cæcum, colon,

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* It is the general belief of the followers of Fuh, that he is immortal, and cannot die, which seems to be here referred to.

† Beauty, tenderness, and impeccable purity, are intended to be conveyed by this figure of the red lily flower.

‡ Shay-lee-tsze.—A bone of peculiar beauty in the body of Fuh, which displays, in union, the five primitive colors.

¶ Lung is the king of all that move in the waters; and Hung the king of all that fly in the air.—These terms are borrowed to denote excellence, dignity, and honor.

‖ Whether, by the interwoven diamond chains, the idea of hereditary office and emolument, descending through their posterity in a connected unbroken line for generations, be intended, I cannot presume to say.

§ Fierceness and courage are intended by this figure.

** This is founded on the Chinese doctrine of the Sphere, which they divide into three hundred and sixty degrees.

†† Whether the superiority of man, and the subjection of woman, be intended by this doctrine, is left to the reader to judge.

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rectum) are in length twelve feet, corresponding to the twelve months of the year. The lesser branches (duodenum, jejunum, and ilium) are in length twenty-four feet, corresponding to the twenty-four annual K'HES, (i. e. half months terms of the year.)

"During the eighth month of gestation, the infant, in the womb, suffers the eight hells." O-NAN asked FUH, saying, "What are these eight hells?" The honored of the world replied, "When the mother eats any thing hot, the child is then cast into the boiling caldron-hell. When the mother eats any thing cold, the child suffers the freezing-hell. When the mother is full, the child suffers the stone-crushing-hell. When the mother is hungry, the child suffers the hungry demon-hell. When the mother eats that which is hard, it suffers the hell of those who are cast down on the mountain of knives. When the mother walks, moves, and labors hard, it suffers the hell of those who are pounded in a stone mortar. When the mother sits, it suffers the hell of those who are fastened to the iron bed. When the mother bows down her head, it suffers the hell of those who are hung head downmost."

"During the ninth month of gestation, the body of the child, in the womb, is turned three times." O-NAN asked FUH, saying, "What are these three turnings?" The honored of the world replied, "The first turning is that of male children towards the left side; and of females to the right. The second turning of the body consists in the child's embracing the mother's heart and liver with both its hands. The third turning consists in the child's placing both its feet on the loins of the mother; all which create an accute pain in each member of the mother's body; and make all her joints to loose and shake."

"During the tenth month* of gestation, the child, in the

* Tenth month.—The Chinese, from their months being

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womb, seems constantly about to come to the birth; day by day it consolidates and indurates in the womb. When the time of birth comes, these four EVIL BIRTHS are to be dreaded." —

1st. "THE BRANCH-GATHERING BIRTH"—i. e. when the child's hands are stretched over its head, like a person reaching up his hands to break down a branch from a tree.

2nd. "THE FLOWER-TREADING BIRTH"—i. e. when the feet first present.

3rd. "THE BOWEL-EXPELLING BIRTH"—i. e. where the womb of the mother is injured, and a reversion of the uterus takes place.

4th. "THE SALT-BEGGING BIRTH"—i. e. when one hand alone presents, like a beggar stretching out the hand to ask for salt.

"A good and filial child leaves the mother's womb in the time in which a man rubs his two fingers one upon another."

"An obstinate demon may require more than two or three days before it is brought forth—then the whole family is pained with solicitude and fear—life is divided between mother and child; i. e. there seems reason to dread that both cannot live; that either mother or child must die."

"Let those of our virtuous disciples, whether sons or daughters, who wish to recompense both parents, observe this canon; write it over; and circulate it every where; to counsel all men to practise filial duty; and liberally to nourish the whole fraternity of priests; in order that their parents may obtain rest in this world, and, AFTER DEATH, ascend to the country of FUH."

"When the celestial dragon; the eight tribunals; and

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lunar, are obliged to make up the year by intercalary months, and the months by intercalary days. Hence they allow ten moons to the period of gestation; which accounts for the language here used.

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the four multitudes of the people, heard FUH utter this canon, they all exceedingly rejoiced, believed, received it, worshipped, and then departed."

CHINESE IDOLATRY.

THE idolatry of the Chinese, in a variety of respects, bears a very striking resemblance to that of the western Grecians and Roman Pagans. The western Pagans divided their deities into GODS, whom they supposed to reside in heaven; and DEMONS, who resided chiefly on earth, and in the sea: so the Chinese have what they call 天之精神 CELESTIAL GODS, and 地之鬼 terrestrial spirits, or demons. The Greeks and Latins had Pluto, Proserpine, Rhadamanthus, and other infernal gods, who presided over the fates of the dead, and appointed them habitations according to their merit or demerit. So the Chinese have their ten kings, who preside over the state of the dead. — See I Cor. viii. 5.

Query. — Is not the Chinese 龍 Lung the very same with the Python of the Greeks? The former is a huge serpent, and so was the latter. The points of resemblance do not, in all respects, hold, it must be allowed.

CHRISTIANS ACCUSED OF NOT WORSHIPPING THE GODS.

IT is a circumstance that deserves some notice, that both Jews and CHRISTIANS have been accused, by Pagan nations, of neglecting to worship the gods of the several countries

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where they resided, and nearly in similar terms. Tacitus, (as quoted by Grotius) concerning Jewish proselytes, says, "Nec quicquam prius imbuuntur, quam contemnere Deos; exuere patriam; parentes, fratres vilia habere." — The Chinese say nearly the same with respect to the Romish Christians; viz. 其教不敬神明不奉祖先— "This sect venerates not the gods, and performs not religious services to their ancestors." The word 神 here is to be taken in the same sense with Deos above---not to refer to the Supreme Being, but to the gods of the country; i. e. such as are established by the laws---gods of the higher rank for people of the higher rank, and vice versa.

MOURNING FOR THE DEAD.

THE customs of Pagan nations, in this respect, bear some resemblance to each other.

"It was a custom with the Greeks to make a great noise with brazen vessels; and the Romans made a general outcry, called CONCLAMATIO, hoping either to stop the soul which was now taking its flight, or to awaken the person if only in a TORPOR. This they did for eight days together, calling the person incessantly by his name; at the expiration of which term, the phrase CONCLAMATION EST — "all is over," was used. See Dr. A. Clark on Matthew ix. 29.

Among the Chinese the Lo (a brazen vessel) is beaten, and a great crying about the dead body and coffin kept up for several days.

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ECLIPSES.

At Eclipses of the moon, the Chinese make a great noise with the Lo, with the view of 救月 saving the moon, whom they suppose to be partly eaten up by the 天犬 celestial dog. It is remarkable, that this idea of the moon's being under some foreign influence, at such periods, should have prevailed so generally, though the circumstances attending it are related variously. The Malays call it DE MAKAN BULAN RAU; i. e. the moon's being eaten by a serpent or dragon. They also, in some parts, call out O RAU! O RAU! LEPASKAN BULAN KAMEE; i. e. "O serpent, let go (or spare) our moon."

Anciently, in Greece, Diana, who was Luna in heaven, was supposed to be under the influence of sorcerers, who boasted that they could bring her down to the earth. When, by the eclipse, she disappeared, the people supposed that she really came to the earth. The method they used to recover her was that of beating drums and brazen instruments, the noise of which being louder than the sorcerer's charm, they supposed might abate their force upon her.

Vide Dr. King's History of the Heathen gods, p. 91. This method was exactly what is now used in China.

RETRIBUTIVE JUSTICE. — PROVIDENCE.

Translation.

"It is asked whether, by the laws of heaven, (TEEN) it be determined that virtue shall be attended with happiness, and vice with misery? Answer: why should they not be

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determined? Verily it is agreeable to reason and doctrine that virtue should be rewarded and vice punished. Reason requires it to be so. If it be not so, then there is a deviation from the ordinary course of things. It is further asked,—at certain times, however, we see it is not thus — what is the reason? Answer: that virtue and happiness, vice and misery, should be connected, is a common thing, or ordinary case; if it be not so, this arises from the indeterminations of 天 heaven. It is said, heaven does not act by men's actions, (i. e. does not punish men, and reward them because of their actions.) How has it a fixed idea? (or intention.) It is merely a certain principle in nature that spontaneously acts thus—as for example, that winter should be cold, and summer hot, is agreeable to the ordinary course of nature. If however, at any time, they be reversed, it is an error or diviation from the common law.

"It is again asked, when there is a deviation from the ordinary course of things, (as to retributive justice) is it the conduct of men that leads to this, or does it happen by chance? Answer: sometimes the conduct of men leads to this, and sometimes it happens by chance. Again, the great substance of things and affairs changes not — the minutiæ of the world changes." Vide 朱夫子十七本三十四回第五篇.

REMARKS.

1st. From this statement of Chu-tze, (a philosopher of the twelfth century) it is evident that the Chinese attribute IMPERFECTION to TEEN — indetermination, and want of intention and design in acting.

2nd. That they consider the affairs of Providence to be conducted by some innate principle in nature; acting, however, wholly spontaneously, not from the dictates of reason and will.

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3rd. That they consider the great lines of human affairs fixed by the laws of this LEE, or innate something in nature, (if it be proper to speak of laws resulting whence there is no will, design, or personality) i. e. they maintain a general Providence, and deny a particular one — with this great difference from the Stoics, that they do not ascribe this general Providence to a supremely intelligent being.

TRANSLATION

OF AN

Inscription found in a small open Shed adjoining the right of the

TEMPLE OF KWAN-YIN, AT MALACCA.

A monument erected in praise of the exalted, virtuous, and honorable Mr. TSANG* (formerly Captain of the Chinese.)

I have heard that those who consider heaven as the universal father, and earth as the universal mother, and view all human beings, living between the two, as children of the same womb, may be called benevolent. That such a man, if possessed of power and influence should help other men, it is needless to say. The next in order to him, is the man

* The people in Malacca say, that Mr. Tsang-ke-loh's brother was in office, in China, under the dynasty Ming. But when the house of Tsing, which now reigns, took the throne, he would not submit, but rather die. After his death, (it does not appear whether he put an end to his own life, or was put to death by government) his family were sought for, by authority, to be made public examples for their contumacy. This Tsang-ke-loh fled to Malacca.

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who setting light by his riches, delights to dispense his good things to others; to lift up those that are falling; and to save the needy. Preserving love to mankind in his heart, his actions will doubtless be useful to all, without asking whether they belong to his own country, or to those of the four quarters of the earth around him. In these degenerate ages, such examples are rare indeed! But according to what I have heard, Mr. TSANG fully merited the praise (due to exalted benevolence.)

Mr. TSANG's surname was LEE-LŬK, and his epithet YAOU-KĔĔK.

He was a descendent of the TSANG family (of the estate) of WAN, who resided in the district of TUNG, and in the village LOO-TAOU. The chief town of that district, which is my native town, is distant from the village LOO-TAOU, about a days journey by water; hence I am not fully acquainted with Mr. TSANG's history. But a stranger, returning from Malacca, where he had received much kindness from Mr. TSANG, and wishing to perpetuate the memory of his virtues, begged me to commit the same to writing. The information which he gave me was as follows: "Mr. TSANG was, from his infancy, a man of a bold and enterprising spirit, vastly superior to the generality of men. But the ocean having encroached on the land, (i. e. the dynasty TSING having taken possession of the empire) he was obliged to flee, and went to Malacca. There he reduced confusion to order; contention to peace — and both in a way conformably with justice. Hence our countrymen there were greatly delighted, and followed him; and he obtained the government of them. The regulations and plans which he formed were all crowned with a success, the merit of which it would be no easy matter fully to relate. But let us attend to the kindness which he manifested to our own countrymen, who had gone to sojourn at

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Malacca. Those of them who understood merchandize, but had an empty purse, he assisted with money. Those that were skilled in husbandry, but had no sustenance in their houses, he exhorted to diligence. On those who were given to gambling, he imposed restrictions, to induce them to guard against it. For those who died poor and without any source of dependence, he purchased a hill, to be their burying place. Malacca is a port which ships from the western seas (i. e. from Europe) constantly pass and repass. He was not rigorous in levying the port duties. Merchants and strangers were delighted, and not our countrymen only, but also persons from all the four quarters of the earth frequented the place". — Hearing this, I was struck with astonishment and said — "Was it so indeed! — Mr. TSANG must truly have been a benevolent man! Now the benevolent will doubtless enjoy long life." — The stranger blessed him (Mr. TSANG) and said, "May he live sumptuously, feasting, and at ease, for a whole myriad of years without end!" (I rejoined) "The benevolent will also have posterity."—The stranger again blessed him, saying, "May Mr. TSANG have descendents blooming and fragrant as the CHE-LAN flower; numerous, and encreasing from age to age, as the leaves of the trees; and all obtain the cap of office on which is the SHEN (a beautiful) and the TEAO! (the name of a wild but lucky animal.) I smiled and replied, truly Mr. TSANG's benevolence is itself the sure pledge of these. What you say is indeed insufficient to praise him; still, from your information, I clearly see how deeply his virtue has entered into the remembrance of mankind. Having recorded this, let it be committed to the imperishable monument, and handed down to future generations, in order that the Chinese strangers residing there (i. e. in Malacca) may be induced mutually to exhort each other to imitate his example.

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Composed by brother CHIN-TA-PIN, who is, by imperial grace, a TSIN-SZE, (a literary graduate of the third class) holding the office of KWAN-CHING, and a member of the LE POO, (i. e. the Board which presides over all official appointments.)

A list of the names of persons who erected the monument.—(The monument was set up in the 23rd year of the cycle, in the 12th month of that year, and a lucky day of the same month) :—TSAE-KE-CHANG ; KWŎH-SZE-TSAN ; LING-CHUNG-KWA, &c.

Here follows a chronological list of the several Captains of the Chinese, from the first one that held the office down to the present time, i. e. the 24th year of KEA-KING. This is not, however, inscribed on the monument.

1st. The first Captain of the Chinese was CHIN-FANG-YANG, who died on the 8th day of the fifth month of the 25th year of WAN-LEĔH, of the 14th Emperor of the dynasty MING, (i. e. 1616) that is 203 years to the present time, though the MS. makes it 330 years. — This is, I suppose, a mistake of the transcriber.

2nd. TSANG-KE-LŬH, the person to whose memory the monument is erected. He died in the 16th year of TSANG-CHING, the last Emperor of the MING dynasty (A.D. 1643.) He was twenty-seven years Captain of the Chinese. From his death till now is 176 years.

3rd. LE-CHIN-HAOU, who died in the 5th year of SHUN-CHE, first Emperor of the TSING dynasty (A.D. 1656.)— The MS. says, it is now 215 years since his death ; but this is a great error ; it is only 163.

4th. LEE-HUNG-LUN, who died in the 27th year of KANG-HE, (A.D. 1688) that is 131 years ; but the MS. makes it only 72.

5th. TSANG-YANG-KWAN, who died in the 20th year of KEEN-LUNG, the fourth Emperor of the present dynasty, (A.D. 1775) or 65 years ago.

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6th. TSANG-CHAOU, who died in the 30th year of KEEN-LUNG, or 55 years ago.

7th. TSEAH-SEN, who, it appears, held some other office beside that of Captain, which was LUI-CHIN-LAN, (I suppose a Dutch word) he died in the 39th year of KEEN-LUNG, or 46 years ago.

8th. TCHIN-YE, who died in the 49th year of KEEN-LUNG, or 36 years ago.

9th. TCHIN-TEĔH, who died in the 29th year of KEEN-LUNG, or 26 years ago.

10th. TSAE-KEAOU, who died in the 7th year of KEA-KING, the present Emperor, or 18 years ago.

11th. TSANG-CHUEN-YEH, the present Captain of the Chinese, who, they say, has been in that office for eighteen years.

DR. Milne made very minute and extensive inquiries into the Triad Brotherhood in China, called the San-hŏ-hwuy, an association that bears some resemblance to Free Masonry, in respect of secret signs, &c. &c.; but his death prevented his completing and publishing his papers as he intended.

He also projected and made some preparation for a Triglot Almanac, or a Chinese, Malayan, and Mahomedan Calendar.

To the Committee of the Ultra-Ganges Missionary Union.

I propose, if you think it be likely to benefit this object, to compile, and prepare, and publish, by subscription, "The Ultra-Ganges Triglot Calendar," for 1821.

In which a comparative view of the time, according to the Julian, Mahomedan, and Chinese æras, will be preserved throughout, in three distinct columns—with explanations in

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Chinese, Malay, and English. Suited to the Meridians of Canton, Batavia, Pinang, and Malacca. Profits to be devoted to the support of schools for youth, educated under the direction of the Ultra-Ganges Missions. 8vo. boards. Subscriptions — 8 Sicca Rupees per copy.

MAHOMETAN ÆRA, AND ANNUAL HOLIDAYS.

Mahometan æra, with a calculation of the annual holidays. The Mahometan common year is LUNAR, consisting of 354 days.

FROM HEGERAT ÆRA — 1236.

1st. Month, Muharram, 30 days; from the first to the tenth is held the feast of the Muharram, called ASHARA, or the TENTH. — Also the anniversary of HUSSEIN, Mahomet's grandson.

2nd. SAFUR, 29 days; either the 27th, 28th, or 29th, forms a great day, called MANDEE SAFUR, which must fall on a Wednesday. The Prophet bathed and recovered from his sickness.

3rd. RABEEL AWAL, 30 days; the 12th a holiday---anniversary of Mahomet's birth and death---the remaining days of the month are considered lucky to marry in.

4th. RABEEL ACHEER, 29 days; the 11th a holiday, ABDUL KADEER JILAMEE --anniversary of Abdul Kadeer, one of Mahomet's disciples,---lucky for marriages.

5th. JUMADEEL AWAL, 30 days.

6th. JUMADEEL ACHEER, 29 days; the 10th, MEERA SAHEEP's, or KADEER WALI's birth.

7th. RAJUB, 30 days; the 29th, the ascent on his ass BORAK, to heaven.

8th. SHAABAN, 29 days; 14th, AROOAH; this is the day of prayer for the spirits of their dead relatives among the

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Mahometans, which is indeed similar to the worshipping of the Chinese at the tombs. They say the spirits of the dead have liberty.

9th. RAMALAN, 30 days; this is the BOOLAN POOASAH, or fast month. They eat before and after sun-rise and set; but between the rise and set they eat and drink nothing.—A dispensation for the sick being granted on condition they repay it. Females at the 13th, and males at the 14th, commence fasting. 27th TOOJOO-LIKOOR---in the evening of this day they KEEP ONE HOUR, to seek and wait a DIVINE LIGHT, which is supposed to come down from heaven.

10th. SHA-WAL, 29 days; 1st, Harree Reea, a joyful day after their fasting---great day---sometimes keep it to the third day.

11th. ZULKA-EDA, 30 days.

12th. ZUL-HADGE, 29 days; the 9th or fast---on this night Adam and Eve met,* after 120 years separation, from the time of their banishment out of heaven, at mount ARAFU. All pilgrims that go to Mecca are expected to set near this mountain on this night.

Their years have eight general names---Alif, Ha, Jim, Zie, Dal, Ba, Wou, Dal, all joined thus---A-had-juz-da-booda.--- ا ح ج ز د ب و د.

LANGUAGE OF FAN.

A considerable part of the worship in their temples is conducted in a foreign language---viz. the language of the country of FAN, which they consider as the birth-place of

* Adam had been to Ceylon—Eve to Judda.

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Füh. This language is totally unknown to the Chinese, and the priests themselves know nothing of it beyond the sound of a few favorite words and phrases. At the end of some of their books there are, it is true, glossaries, explaining such words and phrases; but, from their general ignorance of letters, few of them are able to consult them. Except the daily lessons, which they have learnt to repeat by rote, many of the priests have no knowledge of letters. As a sect, however, they profess to cherish the profoundest reverence for the language of Fan; they ascribe miraculous virtues to it; and consider it as of celestial origin. They shall be their own witness. Let them speak for themselves.

"The Characters of Fan resemble the ancient Seal Character. From the commencement of the world it has existed, during the succession of more than ten thousand times ten thousand years. From of old until now it remains unchanged. It is not like the character of this country. The Seal and Lee Characters have both changed, and become erroneous. It originally come from the celestial region, Fan; and hence it is called Fan-shoo; (i. e. the writing of Fan.) Kin-yin-lun-wang received and employed it. Hence, from the place where the character of Fan is written, all ghosts and evil demons remove far away; and when the sounds of it are chanted, the divine genii are filled with respect and awe; for who would dare not receive, with veneration, the precious sounds of the celestial sovereign! Therefore all the Füns, in delivering their dogmas, use the language of Fan. The eight tribunals of the celestial dragon obey and employ it; so that when they invoke heaven, heaven answers; when they summons reptiles, reptiles obey. It penetrates the dark shades, and enters the regions of light. Of all that is spiritual and divine, is not the language of Fan the most spiritual — the most

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divine? The written character of FAN alone can explain the sounds of FAN. Sticking closely to the KING, explains all that is profitable. Preserving the word O, one enters into a state of silent and fixed attention: the word KWAN, revolving, illuminates the heart. One by uttering the word GAN, in the temple service, may present acceptable offerings to all the forms of FŬH, and he may pluck up the crowds of the miserable. That which can cause the defiled to become pure; the ignorant to grow wise; the short-lived to attain mature age; the sick to obtain health—and that can resist the corrupt; support the upright; and profit the multitude of animated nature, is—what is it but the use of the language of FAN? In the world there are sixty-four kinds of written characters: that of FAN holds the first place; the second is that of KEU-LOW; then follows that of CHE-LEEN-SAN, SHOO-YĔH, YEW-SEUN, CHĔH-CHUEN, and so on to the sixty-fourth. Among the whole sixty-four, the writings of FAN are the first and chief. Hence it is evident, that the character of FAN is the king of letters."

See Făh-kae-gan-liĕ-too, page 12.

NOTES ON IDOLATRY.

Progress of Idolatry —

1st. Heavenly bodies, and the great objects of nature — seas — hills — rivers, &c.

2nd. Eminent men—sages—inventors of arts and sciences.

3rd. To the various creatures—dragons, birds, beasts — till they serve the creature.

4th. Kings enforced the worship of them by their authority.

Objection I. — Spirits of good men live in them.

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1st. Spirits of good and bad men all fixed.

2nd. Before entered into, where? When these are repairing, where?

3rd. Good men would refuse this kind of service — like a good minister kingly honors.

II. The thing is very ancient. Ans. So is every crime.

III. All friends do so. If friends do evil, how can God manage all things as his ministers?

IV. Deputed by God.

V. They do a great good. Ans. This all comes from God.

VI. Persons are punished for despising them. Ans. It is not for this, but for their other crimes.

1st. Idols are numerous—Hills---Male---Female.

Various circumstances about them—1000 hands---eyes ---swords---snakes.

They are totally without power. Thieves steal them, and rob their temples.

The common people are deceived by the beauty of the image---the splendors of the feasts.---Idle mummery of the priests.

Arguments against.---

1st. Senseless.

2nd. Prohibited.

3rd. Draws down the divine judgments. The first king who introduced idolatry into China punished. Famines---pestilences.

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ON THE INSPIRATION OF THE OLD TESTAMENT.

On board the Arab Brig Fatalkar, at Sea, on the Coast of Java, Sabbath, June 26th, 1814.

THE Old Testament must be taken as a WHOLE, and viewed as introductory to the New Testament. It is only then that its whole value will appear. When a man, who doubts of the utility of the Old Testament, begins to read it, in order to examine, he should begin with these ideas.

Some object and say, we cannot perceive the use of such and such parts of the Old Testament.

Ans. It is like a machine, many parts of which, to a person but partially acquainted with its internal structure and laws of motion, would seem completely useless; but to the man who has judgment to discern, and patience to wait till all are set on motion, the machine will appear perfectly regular---the dependence of its several parts on each other, evident—and the tendency of its minutest parts, to promote the general order and motion, admirable.

If a man, for example, take some parts of the Books of Numbers and Leviticus, where the ceremonial worship is detailed, they may appear to him very ridiculous, if he forget that these are institutions of divine sovereignty, and preparatory to a more simple and solid dispensation. If such a person should turn from these books of the Old Testament to the Epistle to the Hebrews, in the New, and compare them carefully, he must see how exactly they correspond together---that the grand parts of the ceremonial dis-

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pensation — viz. sacrifices, purifications, and the temple, all represented something more important in the Gospel.

The sacrifices pointed to the Saviour, who gave himself a sacrifice for the sins of men.

The purifications represented the purity of heart and life of believers under the New Testament.

The temple was emblematical of the Christian church.

But he says again, I do not see what use there is of many historical parts of the Old Testament. — What have they to do with the religious code of a people ?

Ans. The Old Testament gives the history of the Jews. and of the nations which they had most intercourse with ;— this shows us the fulfilment of many prophecies — the care of God over his people when they were oppressed—his displeasure with them when they sinned — the effect which the system had on them — and the depravity in breaking through the many ties by which they were bound to God.

It was of particular importance that a knowledge of human depravity should be generally spread before the coming of Christ. Without human depravity, his coming had no end: without a knowledge of that depravity, his salvation could not have been valued.

In the Jewish history, as in a mirror, you see most evidently, the strong and leading features of corrupted human nature.—God constantly blessing—they constantly rebelling.

He says again — What should have induced God to have chosen the Jews as his peculiar people ? — What good did they ever do ?

Ans. Canst thou tell why he formed the sun and stars--- the sea and dry land ?---No: I will tell thee ; " For his own good pleasure,"---according to the counsel of his own will.

As for THEIR DOING ANY THING TO INDUCE GOD TO CHOOSE THEM, that is entirely out of the question.---It was, perhaps, with a view to teach men, that no work of depend-

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ant creatures can be properly meritorious in God's sight---that he chose this people who proved so rebellious notwithstanding of what he had done for them.

Thou sayest again—"The language of many parts of the Old Testament is extremely indelicate and improper."

Ans. The age of the Old Testament was an age of much greater simplicity than this age. Men lived more according to nature. Their ideas of delicacy and ours are not the same. They speak freely, at times, of those members of the human body, and of the actions peculiar to them, which we must always mention with the utmost reserve, and only on very select occasions. Our manners are different from theirs, and this circumstance is sufficient to account for the effects of both systems of manners. It is highly probable, that the sight of a person half naked would have excited no licentious idea in the mind of people in that country and at that time, than to behold a person decently clothed would do among us.

He says again---I wish people had been sufficiently wise, and not grafted the New Testament on the Old. There would have been fewer objections against Christianity had that been the case.

Ans. The utility of the Old Testament in itself, without reference to the New, is considerable. It delineates the highest antiquity---it describes the character, manners, policy, commerce, religion, &c. of a variety of ancient nations; especially of Israel. It contains much knowledge of human nature; it defines the human character; contains most interesting stories, e. g. that of Joseph; much biography; shows the origin of many arts and sciences. In the Psalms you have a very suitable book of devotion, &c.

But the founding of the New Testament on the Old, appears to have been the design of God; and it answers most highly valuable purposes; shows the connexion

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between the prophecies and their fulfilment — it affords an opportunity, especially to the Jews, to compare the character given of the Messiah, predicted by the prophets, with that of Jesus drawn by the Evangelists. — It throws light on many parts of the New Testament, by informing you fully of many customs, &c. to which the language of the New Testament refer — for example, Lamb slain from the foundation of the world. — Offering up of ourselves a living sacrifice to God. — Out of his belly shall flow rivers of living water.---Temple of the living God.---Kings and priests to God, &c.

Now I ask any sensible man, whether he thinks that he could have understood such passages so well had he known nothing of the Old Testament?---I am sure he could not.

ON DUELING.

Batavia, Sabbath, March 13th, 1814.

THIS abominable practice is often represented as proceeding from magnanimity, courage, and principles of honor. But if we view it narrowly, we easily perceive that it arises from different causes, and produces the worst effects. Let us consider it.—

1st. Philosophically.---Does it, on philosophical principles, argue a strong mind where a man is the dupe of a momentary impulse?

2nd. Rationally.---Should any of the parties be either wounded or killed, is it not likely that the survivor will deeply repent? Is it rational for a man to do that which he will ever after repent of?

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3rd. Politically. — Every man, viewed politically, is a servant of the state---whatever talents he possesses should be exerted for the good of the public; and he is not at liberty to throw away his life (which, in this sense, is public property) when he pleases.

Perhaps it will be said, that with regard to SOLDIERS, the case is different; in as much as fighting is their profession; and whatever tends to inspire them with a contempt of life fits them for their profession.

But what is the design of the state in employing and in supporting soldiers? Is it that they may spend their strength and skill in private quarrels, or in single combat with their own people? No: the soldier's strength, ingenuity, and life, are to be reserved for the time when his country may call for them.

Besides, it is false to suppose that this fits a man for the service of his country. — The mode of regular warfare is so different from this — the ends of it so different---as that scarcely any connexion can subsist between them. — It defeats the end of public law, by private revenge, and tends to establish the feudal system.

4th. Religiously. — It will not bear examination, even the slightest, on Scriptural principles. If you say that the case is singular, and that you plead excuse only in this particular, then I may also plead excuse in some other; and a third, in some other particular, till we have gone over all the precepts of the divine law, and rendered them void.

5th. Let us look at it on the principles of true honor. — A principle of true honor will inspire a man to do that which will render him most agreeable to the best and largest part of society — in short, it will stimulate him to seek popularity with the vast community of creatures. Now, on the supposition that your circle of society should approve of it, yet the few hundreds and thousands to whom you are

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known, what are they to the vast society of rational beings! not as one to a million; and even in the society in which you move, how many of them will approve of it in their SOBER moments! perhaps not one in ten. I know you will say---"We really never think of such things as these." ---Then I answer, that is just enough to condemn you were there nothing else.

QUESTIONS

RELATIVE TO THE

RELIGION AND MANNERS OF THE CHINESE.

1st. HAVE they generally the idea of one supreme Being; or do they suppose that there are two or more beings who divide the government of the world between them?

2nd. What ideas have the Chinese of the efficacy of sacrifices? Do they connect with sacrifice the idea of atonement for sin? Do they speak of a mediator?

3rd. What virtues or power do they suppose idols to possess and exercise?

4th. What are their ideas of the number and power of evil spirits; and have they any notion of good angels? Do they speak of apparitions?

5th. What are their sentiments of the metempsychosis, and of the sufferings of souls in purgatory? Do their pictures serve to explain their sentiments on this subject?

6th. What influence do they suppose the stars to have on the constitutions, tempers, and fates of men?

7th. What do they say of the divine decrees?

8th. Is the Chinese ritual large; and what may be considered as its prominent parts?

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9th. Has the worship, in Chinese temples, any resemblance to the Jewish ritual; or to any of the institutions of the gospel?---If so, how can the resemblance be accounted for?

10th. Have the Chinese any day, either weekly or monthly, which they set apart in a more solemn manner for the worship of their gods; and have they any public religious instruction?

11th. What is the nature, design, and degree of that worship which the Chinese pay at the tombs of their ancestors? Do they suppose that their deceased relatives have power to confer favors or deliver from dangers?

12th. Wherein do they suppose the happiness of the spirits of good men, in the other world, to consist? Do they expect a resurrection?

13th. What reasons can you assign that the Chinese empire has continued, for such a long succession of ages, under a government the radical principles of which are the same?

14th. Is sorcery practised to any extent?

15th. Do they suppose that heaven is the deity?

16th. Is there any difference between the worship which they pay to heaven and that which they pay to SHIN? Have you ever heard or read of any estimate of the number of their deities?

17th. Does the practice of confining the feet of female children prevail universally, or generally, in China? From what did it arise?—How is it effected?—What is the design?

18th. What particular ceremonies are there observed at the burial of the dead; e. g. as to place of interment, removing the body to a distance, feasts, and offerings, prepared and presented?

19th. Are the coronation ceremonies grand; and wherein do they consist?

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20th. What is the sense of the Chinese laws in regard to those who fail in business; and what is the common practice?

21st. Is slavery allowed by law; and under what regulations?

STRIKING FEATURES OF SIMILARITY

IN THE

RELIGION, CUSTOMS, &c.

OF

PAGAN COUNTRIES:

From which important inferences may be deduced.

I have often observed, in reading history that, there are several things which heathens in many countries agree in, and lay stress upon, particularly in what regards their religion and customs.

1st. Dreams and communications with invisible spirits. American Indians.

2nd. Auguries — Egypt, Greece, Rome, Madagascar, ancient Britain.

3rd. Astrology — China, Madagascar, Persia.

4th. Transmigration. — The British Druids are said to have first taught this and Pythagoras to have learned it from them. — Raymond's history of England, Greeks, Indians, Malegache, Chinese.

5th. The objects of worship. — In China you meet with multitudes of deities which, though they have different names, have yet the same department assigned to them, as those in Rome, Greece, &c. Quan-yun, is somewhat like Diana. — They have a Mars, a Minerva, an Apollo, a Neptune, an Esculapius, a Ceres, &c. Though all of different names.—P. S. Most noted Pagan nations, e. g. Greece,

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QUERIES TO BE PROPOSED
BY A
MISSIONARY TO HIMSELF,
WHEN
WRITING MISSIONARY LETTERS.

1st. Do I keep fully within actual facts?—or strong probabilities?

2nd. Do I so write, as will be apt to lead the public to expect more than can be realized.

3rd. Do I write, in regard to style, terms, and address, becoming my age, talents, and period of service?

4th. Do I write any thing which if made public, would cause future self reproach; or become an obstacle to me among the people among whom I labor?

5th. Do I attribute too much to myself?

6th. Do I give cause of offence to my brethren — by round about insinuations---by intentional neglect---or by positive accusations?

ON THE NAME OF THE DEITY.

JEHOVA SHEM, the name of God---because a name is the representation of a thing, or being. The plural SHAMAYIM Heaven, being the visible emblem of eternal power, sometimes denotes God. The Chinese 天 used alone does not appear to me to be sufficiently expressive, as it does not convey the idea of personality---hence the Scriptures but seldom use the words SHAMAYIM for the supreme being,

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神天 shin-teen may be used 神 shin including the ideas of intelligence and personality and 天 teen as the visible emblem of divine power---thus the sense would just correspond to JEHOVA SHEM---the name of God---the 天 teen in one case and the SHEM in the other, used as a representation of the thing or being.

But the Chinese generally connect no idea of PERSONALITY with the notion of supreme power---it is an ABSTRACT SOMETHING which they suppose pervades all nature. ---They often say 理就是神也 le-tsew-she-shin-yay i. e. 理 le is God 理 le they define to be that which is proper in all cases and states.

ON THE IMPORTANCE

OF KEEPING

A COMMON PLACE BOOK.

SOME times a useful remark occurs to the mind, which, if preserved, would be of service afterwards; but as many important ones are forgotten, it is good to note down and preserve those that occur.

When we see an action performed — when we reflect on the conduct of some person with whom we are connected, when we read a book, when we feel the folly of our own plans, when we observe the effects of various principles on the temper and conduct of individuals; and when we notice the influence which any event, small or great has on public feeling, the tone it gives to the manners of society; and its tendency to promote the good or evil of men; when these are observed, the soul of man (ever busy) may be ex-

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pected to draw inferences, trace back to causes, and learn important lessons. When these observations lie scattered in a diary, it is often not easy to find them. When they are collected into one book the difficulty is obviated. It is with this view that the following have been written down as they occurred to me.

Canton, 27th November, 1813.

RELIQUÆ, FAULTS OF LEARNERS.

In reflecting on ones own attention to objects that are new or important, e. g. learning a language, it is found that there is in the minds of some a restless impatience to get forward, a grasping at too much for the time, a danger of not learning one thing before another. Now there are many things which cannot be known without some idea of others connected with them; yet generally, in learning a language future progress depends much on being well grounded in the first principles; and as the learning of these is the most laborious and unpleasant part of the work, it requires some effort to keep back very ardent minds till a sufficiency of labor be bestowed upon them. Persons dashing on and learning by halfs will find that, though their progress may seem greater, it is not really so, that as the first principles must be daily refered to, and have been slightly passed over, so they must be again learned, the ground which the ardent mind almost flew over, must be walked over again and every foot step narrowly re-inspected.

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PRIDE OF SOME GROWN PERSONS.

THERE are some who, at first sight, reject with a kind of disdain, any plan proposed by an inferior and with such an air, as sometimes would lead one to conclude, that they really designed to make the person feel his inferiority.

Others conceive a great virtue lies in opposing strongly the arguments or plans of young men, with a view of checking their pride, vanity, and forwardness. Some conclude that, because a plan proposed by others has not ALL that could be wished in it, therefore it has NOTHING valuable. Many evils result from such a spirit; the want of confidence is none of the least. It also tends to break the spirit of a young person—and by seeking unscripturally, to oppose his faults, it prevents the exercise of any good qualities which he may possess. It will be found, at least with the greatest part that, some wise council administered privately, and with a proper spirit, will do ten thousand times more to destroy a forwardness in pious young men, than all the batterings of stern severity, even though the motive of the adviser should be ever so good.

UNSETTLEDNESS OF MIND.

THERE is found a restlesness in the nature of some for which they are much to be blamed. They begin many things, but follow out none to perfection. This prevents them from excelling in any branch, from knowing any thing FULLY and from pushing valuable plans till they bring forth that which is good. I believe this evil is common to human nature, though to some in a greater degree than to others.

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RESOLUTIONS.

It is much easier to make twenty resolutions than to keep one. Like many other things making resolutions may become a kind of trade, though not a very lucrative one.

DIVINE GRACE.

That which reason and conscience approve, men cannot attain to the practice of, without the grace of God. This will be evident, if it be considered how many wise and excellent maxims are well known by ungodly men, and by Pagans; and at the same time, how small and trifling the effects produced on either one or the other of these classes.

CONCISENESS OF THE SACRED SCRIPTURES.

The conciseness of the Sacred Scriptures is a circumstance worthy of particular remark. That the history of the creation, of the patriarchs, of the flood, of Israel, of the rise, progress, ritual, and polity of the Jewish nation—that the sources of arts and sciences should be pointed out, the predictions of the Prophets, the history of Christ, and of his Apostles, the whole revealed will of God, and a brief sketch of the world from its origin to its end — that all should be so

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compressed (without suffering in perspicuity), as to be carried about in a man's pocket cannot fail to show the wisdom of God; and his goodness in giving man enough to guide him to heaven, without burdening his purse to procure, or his memory to retain. Thus, a poor man, in most countries, where the Sacred Scriptures are known, may obtain a Bible to guide him to heaven for the labor of one day! This also gives occasion to remark, how much we are indebted to the improvements in printing.

VARIED CHARACTER.

MAN, generally speaking, possesses a varied character. A person may be viewed as a critic, or a Historian, as a man of science, as an artist, as an adept in his particular profession, as a benevolent person, or as a Christian. Now I may learn something, from almost every human being if I keep this in view, and if I can, as it is said Dr. Johnson did, let each one speak out that which he knows best, as there is SOMETHING in which most men excel.

There are many whom I cannot feel complacency in, because they are not holy Christian men, but it does not follow from thence, that I should not value them, for that, in which they really excel.

There are many real Christians to whom I could not trust the management of my little affairs, because they either want skill, steadiness, or prudence; but still I delight in them as believers — I prefer them.

Chunpee, February 12th and 13th, 1814.
Ship Drummond.

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ON
CONSULTING FRIENDS.

When a judicious man asks counsel of his friends, it should not be supposed by those who give it, that he will in every instance follow it, because on this supposition, he should in many cases be obliged to act in very different ways, as friends advise differently. Nor ought I to think, that he really purposes to follow implicitely the advice of those whom he may consult. Where he has many counsellors, he acts like the pilot who takes the MEAN of three, four, or five observations. Let none say, I will not any longer counsel such a man, because he has not acted as I wished on former occasions — you do not know how he may have been influenced by your advice, and though he may not have followed it IN TOTO (supposing it judicious) yet it must not be infered from hence, that it was of no weight in determining his judgment.

To contribute, though in a very small degree to the determining of a man's judgment to that which is good, and useful is by no means vain labor.

It is also a question whether the counsel of many men, be really worth following in all points.

Ship Drummond, off the Island of Banca,
24th Bebruary, 1814.

A CONJECTURE.

In the writings of the Chinese, I have not met with so frequent, and clear views of the immortality of the soul, as in those of the Greeks, and Romans. — This seems to arise

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from their distance, from, and consequently little communication with, that land in which the Sacred Oracles were revealed. It appears to me a strong argument in favor of divine revelation, that the farther nations have been from the place where it was made known, and the fewer their communications with that place, in the same proportion are they found destitute of the traces of its peculiar, and distinguishing doctrines — a strong proof that these doctrines are not naturally known to man, at least not clearly so.

Near Penang, Brig Fair Trail,
7th January, 1815.

ON
DUELLING AND THE OPINION OF SOCIETY.

DUELLING argues great weakness of mind. It is generally interpereted otherwise. Does not the man often reason thus. — "To be reproached, and insulted, as I am who CAN BEAR it, and to have my character reproached, and my valour called in question, would be to mar my happiness for life! this is more than I can sustain! I must get out of it in some way; I care not how. If I succeed in the field, or perish it will amount to the same thing. It is better to die by the pistol of my enemy at once, than to pass years under the lash of his reproaching tongue."

Is this the language of a brave man. This reasoning proceeds not from magnanimity, which teaches, and helps men to bear injuries, and trials, but from a consciousness of the man's own weakness, and inability to stand before the reverses of fortune, and the very common, I allow unjust, evils which men generally have to contend with. He is sensible that his resolution would fail him,

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Morover it requires more strength of mind to resist a challenge than to accept it — he has more to overcome.

But you say all that may be true, but I am in a certain circle of society, and must keep up my character in it — or be put out of it. Consider now my friend, what a reflection this casts on the army. This says, "In the army society is in so corrupt a state, that unless a man will sacrifice his conscience, his own interest, and that of his family's, and every sense of virtue, and morality, he cannot be a member of it."

2nd. The duelist is the slave of society. The opinion of society he will worship, however costly the sacrifice. Is he not a weak man, who can be twisted round the finger of society, as easily as we twist a straw.

He who is such, can swear with the swearers, and speak against it with the man who trembles before the God of heaven. — He will drink with the drankard, and abuse that line of conduct as unworthy of a man, while in company with the sober. — He will highly praise chastity in company with the chaste, and practice lasciviousness in company with the lascivious. In the society of Christians, he is one most devote—in that of libertines, he is a libertine most vile. In the society of the liberal, he chants the praises of benevolence — in that of the covetous, he will preach up the duty of making hay while the sun shines, and of being prudent to lay up for old age. He is a man of honor among the soldiers, and a hater of challenges among those who hate them. With the French man, he will talk of the pride of Britain.—with the English, of the intrigues of France. How often does the unstable character change its form! Suppose the man now in a certain circle where there are twenty things highly spoken of, and daily practiced---he falls into the general talk and practice, and with his associates condemns most bitterly the man who dares to dissent, or, ventures on a different line of conduct from his, as base, void

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of honour, unworthy to live---an enemy of morals, &c. &c. Having seen the man here — turn round and see him placed, by change of circumstances, in society of a different discription, where I suppose the twenty things above-mentioned are hated, and spoken against as evil; and the very contrary applauded and constantly indulged in. Is he here that discerning character which can discriminate truth — or that magnanimous character which can stick by it? Ah! no he is the feeble child of circumstances — he is quite a different man, he praises, condemns, and practises with the present circle. — Here is a great character!

Query how far should a man regard the opinion of Society?

NOTES ON PSALM 140TH.

THIS Psalm contains a meditation on the majesty of God, and on the works of nature. The language of the first part is highly figurative.—The figures are striking, appropriate, and beautiful: and the whole calculated to produce a much greater effect than if the same truths had been clothed in more plain and homely language. It is one of the peculiar effects, and uses of sacred poetry, that, by representing divine truth under beautiful; and chaste figures, it moves the tender chords of the soul, and fills it with elevated thoughts.

From this Psalm we may see, what use a pious SCHOLAR will make of natural Philosophy. — Here we see the proper improvement of the knowledge of natural History. The Psalmist does not rest in tracing things merely to their SECOND causes; which are more obvious to the senses: but leads us up to GOD the FIRST cause. Let us learn from this Psalm what sentiments to entertain of the vast collection of amazing productions of almighty power,

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and wisdom which surround us; what we ought to learn of God from them — and how we ought to FEEL as rational creatures placed in the midst of them.

INDUSTRY OF LEARNED MEN.

THE Celebrated Camden was ten years in preparing his BRITANNIA for the press. — The first Edition he published in the 33rd year of his age, and he published four editions more with improvements in the course of his life.

Dr. Mac Knight was about 30 years in preparing his version of, and notes on, the Epistles. When composing that work he spent eleven hours daily in study. His usual exercise was walking, in which he spent generally three hours per day.

Dr. Campbell was 40 years engaged on the translation of the Gospels, with the notes.—Professor Frank began the Orphan House at Halle in 1694, by instructing a few poor people, and children—from which commenced that noble Institutions which in the space of 32 years, (1727) contained 2196 young person — 600 person were daily fed — there was an alms house. A Seminary, and an extensive College. A Museum, a dispensary, Printing office, & book-sellers Shops. How great things may be done when God helps!

Dr. Whitby's learned Commentary was the result of fifteen years study.

QUALIFICATIONS OF MISSIONARIES.

Next to the grace of God in the heart, I would place. 1st. a thoroughly tried, and immoveable persuasion of the TRUTH of the Christian faith — and of its excellency, and

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consequent right to supersede all other religions. Having these, they will prove a constant source of consolation to his own mind, and a constant stimulous to duty, he will be steady in the pursuit of his object, notwithstanding of opposition from men, and little apparent success.

2nd. To know Christianity in its primitive, and native simplicity. — This will eminently fit him for representing it in the truest, most correct, and most profitable manner. Any man may MYSTERIFY, but he is a master that can SIMPLIFY.

3rd. Repentance towards God, and faith towards our Lord Jesus Christ were the burden of the Apostles opreaching; and should be so of all missionaries.

JUDGMENT OF GOD.

Most of those who had a hand in the assassination of Cæsar died in about three years afterwards not by a natural death. All were condemned by the Senate—some were taken off by one misfortune — some by another — some perished at sea — others in battle, and some slew themselves with the same dagger, with which they had killed Cæsar.---Verily there is a God!

Vive Suetonios, page 50.

POWER OF CHRIST.

How marvellously was it displayed in his miracles! all nature was at his word---absolutely under his control---for example.---The WINDS, to calm them.---The WATER, to make it as a pavement to walk on, and turn it into wine. ---The CLAY, to make it, without a chemical process, an

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effectual eyesalve.---BREAD, to encrease its quantity, and effect.---DEVILS, to cast them out.---TREES to stop their growth, by a word.---FISHES, to cause them to bring money to pay the tribute.---FEVERS, and DESTEMPERS, to remove them---EYES and LIMBS of men to cure them.—DEATH, to loose its bands.---The CLOUDS, to cause them divide, and receive him into heaven.

Canton, 22nd August, 1813.

MORTIFICATION OF SIN.

THERE were five Monks conversing about the best method of mortifying sin, one said to meditate on death, another to meditate on judgment, a third on the happiness of heaven, a fourth on the torments of hell, and the fifth on the sufferings of Christ, which of all other methods is best!

FORGIVING INJURIES.

EPICTETUS, a heathen Philo: SAYS, "if any man tell you that such a man had spoken ill of you, make no apology for yourself, but answear he did not know my other faults, or else he could not have charged me with these only."

All true CHRISTIANS profess that they can pardon without price, but can give no indulgences.

YOUTH AND AGE.

NATURES that have much heat, great and violent desires, are not ripe for action till past the meridian of their age.---Young men in their conduct and management of actions

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embrace more than they can hold; stir more than they can quiet, fly to the end without consideration of the means, and degrees; pursue some few principles which they have chanced on absurdly, care not to innovate; which draws upon them unknown inconveniences, use extreme remedies at first: and that which doubls all errors, will not acknowledge or retract them. LORD BACON.

SIMILES.

ABRAHAM had many trials but the offering of Isacc was as much above them all, as those high mountains WHICH hide their summit in the clouds, are above the little hills.

A sinner overcome by the habits of sin, is like the fly caught in the spiders web; destitute of the power of resistance.

Cold is the keenest on the bleak mountain's top, so trials pierce sharpest on men of high situations.

All the attempts made against the cause of Missions will be just like rolling a stone to the East, to prevent the sun from rising.

Corporeal efforts can no mone affect the soul, than the blows of an hammar can the beams of the sun. Some men are like the ears of corn the emptiest carry their heads highest. Speculative knowledge may make a good head, and pave the way for an eloquent tongue, but as the precious stone in the Toads head never alters it's poisonous nature, so will DISTINCT thoughts, and conceptions be insufficient to form the heart aright.

As the Loadstone has an attractive, and communicative power, so has Christ.

The revelation of Christ seemed at first like a feeble

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spring breaking out in the desart, which by the accession of many tributary streams, becomes deeper, and wider, till at length it swells into a river, which can not be passed over.

Those who think to flee to a different place from their corruptions, are like the fool who ran away from his own shadow, but run where he would it was as soon there as he. Mr. Berry, said Mr. Jay, was like the sun, unavoidably and undoubtedly seen in doing good, or like the violet, that is betrayed in its concealed retreat by its fragrance.

As the sun toucheth us by his beams, though it removes not from its sphere, so Christ comes upon us by the power of his Holy Spirit, moving by its heavenly virtue in our hearts, while he remains above.

WRITING A MAN'S OWN LIFE.

IMPORTANT to discriminate the successive states of mind and progress of character.

Small circumstances, when viewed as a comment on what may be great and useful acquire a vast deal of importance, e. g. from the settlement of Romuluos arose Rome that commanded the world.

Important when you consider the influence past life, will have on the happiness, or pain of the future.

Many incidents have operated on us as TESTS, and have brought forth the predominant quality of the mind, self observation is of vast importance. How little at the time, that any incident takes place, e. g. a conversation, do we think that this may be the first cause of the permanent tendences of future life, and give a tone to its proceedings. In some occasional states of mind, we can look back more clearly, and see to a greater distance than at other times.

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Places and things that have a resemblance to the events i. e. feelings of past life; e. g. a house like that where you felt so, and so, and greatly assists and enlivens memory. Past life may be viewed as a course of education or discipline ask how far you have been influenced, by the books you have read, and the companions, with whom you have associated.

On our removing to a new state of society we perceive the influence which our former society had on our ideas, and feelings — as the person, and books that had an influence to to the forming our sentiments will occur to our mind, and remarks will be made on them, let not us be deluded into delusive estimates.—Could a man live back his life to his infancy through all the scenes he has passed, and give back from his mind, and character at each time, and circumstances, just what he got from it, how curious it would be to see the various parts.

If a man have a leading and dreaded propensity to any thing, it is strange how even any thing of a counteractive order is seduced by it, and made to confirm it. Some men can SAY more fine things of themselves in an hour, than their biographers will be able, justly to record, of them after their death.

RULES FOR SHIP-MASTERS.

IN order to the proper regulation of a Crew. —

1st. No correction should be permitted to be given without the knowledge of the master; because there are many young officers, who delight in this way to show their authority over the poor men.

2nd. Never to permit any one to be made a fool of by

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the rest, because it breeds many quarrels among the men.

3rd. Never correct a drunk man, it is all lost on him.

4th. Recollect your men have the same feelings with you.

5th. Keep a small library of different kinds of books in various languages, for the use of the men.

6th. Try to persuade those that have parents, or wives, or poor relatives, to save part of their pay for their use — as also to write to their friends frequently.

7th. Encourage some one who is able to teach the others reading, writing, arithmetic, and Navigation.

8th. Encourage all to live in the fear of GOD.

THE LORD'S SUPPER.

IN the redemption of man the blessed God has not only granted that which might have been barely, or even exactly sufficient to save us from the consequences of our apostacy, and raise us to everlasting happiness, but has also added some things very eminently fitted to lead us to refined happiness, and to progressive sanctification.—The ordinance before us displays the condescension of God in this respect.—Here is something both to strength our faith, and quicken our feelings. The grand truths to which our thoughts are conducted tend to strengthen our faith—the medium through which these truths are represented being a visible and tangible one, is highly calculated to move and nourish the best feelings of the heart.

As this ordinance is a striking evidence of the superabounding benevolence, liberality, and grace of the Mighty God to us feeble guilty wavering mortals — let us strive to attend on it with a spirit of SELF-LOATHING, ARDENT

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devotion, HUMBLE CONFIDENCE, and UNIVERSAL BENEVOLENCE. 1st. SELF-LOATHING, for this we have the utmost reason. How vile has our nature been rendered by sin! How numerous the evils which yet remain unsubdued! How far have we been from feeling, thinking, and acting as our profession led the world to think we did. How many unbecoming thoughts of God. — How many lofty, and presumptuous ideas of ourselves — and how many unjust, and uncharitable thoughts of our neighbour! but it would be a far, easier task to number over the leaves of the trees, and the sand on the sea bank, than our sins. — O Thou who delightest in the exercise of mercy: we confess our evils before thee. — We are severally conscious of numerous sins, omissions of duty, of ingratitude, and inconsistancy which never struck the eye of the most penetrating mortal, to thee we look for help.

2nd. ARDENT DEVOTION, cold hearts, or an ordinary tone of feeling are far from being suitable here. O blessed spirit raise in our dead souls, those ardent desires after the weakening and entire distruction of all our evil propensities, tempers, and habits, after a growing conformity to the image of the blessed Redeemer — and for the universal diffusion of divine knowledge, and divine grace.

3rd. HUMBLE CONFIDENCE, for this also we have here the greatest ground. — The foundation, and encouragement of our hope are here strikingly set forth; viz. the self moving — the infinite compassion of the Father in sending his son.—The unexampled love of Christ, and the fulness of his merits. — On these let us place our confidence. — To these let us revert when conscious of sin, and impressed with the awful importance of acceptance with God in view of eternity.

4th. UNIVERSAL BENEVOLENCE TO ALL MEN, this is a noble principle, where it in truth exists in a high degree, I consider it as an evidence of advanced sanctification. It is

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widely different from mere negatives, e. g. wishing nobody any ill. It leads us to feel our own interest, and happiness wrapped up in that of others. It is an active principle, and generally active according to the degree of it, and the facilities of its possessor. Here we have a display of the infinite benevolence of the deity, let us try in our measure to exercise something similar to all men.

How pleasant to leave the world with blessings falling from our faultering tongues on the whole race of man. O! Lord Jehovah, produce this in us in a growing measure.

TRINITY.

THIS WORD is not found in Scripture, but the THING which it designates is there. Suppose the name where changed for some other more agreeable to modern taste, still the THING would BE THE SAME: change of name, could not alter it.

THREE PERSONS.

THE word PERSON, when applied to God, is not used in Scripture; but here, as in the former case, the THING exists. Are there not three names used in the Sacred Scripture, to which knowledge, wisdom, power, action, &c. are attributed?

Are these things seen, or heard of existing, WITHOUT relation to person?

Are these things represented as belonging to them, in an ordinary, or extraordinary measure?

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Are they not sometimes attributed to them in such a measure, as is impossible for a mere creature to possess, or to exercise? If so, what can the persons or intelligences (or whatever you chose to call them) be? Is there any middle being between the creature and the creator? What is that being? Where is he mentioned?

PHILOSOPHICAL IDEA OF GOD.

THAT must be, that he is the most simple being possessed of all perfection, and but one. This is an abstract view of the deity — now take what has been said above, and see if you can reconcile the first notion of God, received either from nature, or philosophy, with the representations of the new Testament (respecting the above), without admitting something, which we call PERSONALITY, and a CERTAIN UNDEFINED UNION, BY WHICH THE THREE ARE ONE?

Then the question turns on this point — whether Philosophy or the Gospel is to be credited—or whether the testimony of both may not be united, and our faith built thereon,

Friendly Letters to a Gentleman whose mind is in a hesitating state with respect to the divine authority of the sacred writings; and who seems to prefer the Deistical system to that of Christianity.

My Very Dear Friend,

THE points in dispute between Deists, and Christians, are not of small moment, as both parties will acknowledge. Much has been said, and written on both sides; and not always in the best spirit.

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That many learned, and scientific men have had doubts about the divine authority of the Sacred Scriptures, is a fact which I readily acknowledge, and heartily lament. At the same time, I will not venture to affirm, that their infidelity has always been either — the result of a hardned, and obstinate heart, or the effect of a vicious life — the consequence of a wish to have a wider circle of sensual gratification, than the Sacred Scriptures allow Christians, or the child of literary pride. That in some cases, infidelity has arisen from these sources, I feel persuaded you will not for a moment deny; and that in some cases it may have sprung from causes less dishonorable, (though hardly less ruinous) to human nature, I readily grant.

I think you will allow with me, that Deism, and Scepticism give greater scope to the indulgence of the human passions, and appetites, than Christianity does; and that it is of consequence the more likely to gain the attention of young men at that period of life; when sentiment is not matured by experience — when the judgment is not fortified, against the insinuations of sophistry — when the idea of being classed with the most learned, polite, and ingenious men of the age (as Deists have sometimes affected to be considered) is most apt to intoxicate the mind---when the hope that by escaping from the trammels of juvenile education, religious restraint, and vulgar prejudices, they may become the acceptable companions of men of taste, and welcome guests in every company, appears in all its fascinating charms---and when the constitution is vigorous, and the passions lively, and the appetites brook not restraint.

Especially if to these, the auxiliaries of abounding wealth and elevated prospects, be added---it is natural to conclude that in ordinary cases, the mind will be easily wrought upon, to prefer the laxer system of morals, and Religion,---do you not think so?

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Men are rarely brought over at once to give a hearty consent to that, which is contrary to their former belief, the progress of the mind towards truth, or error, is generally gradual; and its present steps in either way, lay a foundation for moving with greater facility in future. It is so in the case above supposed, the mind gives way by degrees to the laxer system, especially where it is honored with the sanction of the great, and noble; — habits, the natural offspring of such a state of mind, gain fresh influence over the man, so that in course of time, when the subject in question comes on the board, perhaps the voice of these habits is rather listened to, than the rational judgment consulted.

In my next,* I purpose to go on with the subject if you will kindly permit me. I fondly hope that in what I have now said you will find something calculated to awaken reflection; and but little to irritate, or destroy that friendly feeling which your mind seems to cherish towards me.

I am, My dear Sir,
Yours with esteem
Amicus.

A PRAYER TO BE USED

BY AN

AFFLICTED PARENT.

O Most Holy, and blessed God, the Creator, Preserver, and Governor of all things, I humbly pray thee to look down from Heaven in great pity on me. I am a poor sinful

* The correspondence was dropt.

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creature. I have offended thee in ten thousand instances. My conscience tells me that my sins are without number; and the Holy Scriptures inform me, that all have sinned, and come short of the glory of God. I deserve to suffer thy wrath both in time and eternity. I dare not venture to cover my sins before the eyes of Almighty God, who searches the heart, and tries the reins of the children of men. From my youth, O God, to the present hour. Thou hast seen all my thoughts, heard all my words, and observed all my actions. I blush and am ashamed to think of my many sins, both secret and open, both of omission, and commission, both against thee, and against my fellow-creatures. — Sins committed as an individual, as a husband, as a father, as a member of society. How deplorable will my condition through eternity be, if I die without forgiveness. But O God, thou art merciful, and gracious, long suffering, and abundant in goodness. Thou didst so love this ruined world, as to give thine only begotten Son Jesus Christ to be the Saviour of sinners: and thou hast declared that whosoever believed in him should not perish but have everlasting life. Jesus while here on earth said: he that cometh unto me, I will in no wise cast out. — Lord I take encouragement from these promises of thine, and I come to thee, sinful, polluted—and helpless as I am. I dare not presume to trust in any good thing which I have done, or which I can do; for all my righteousness is as filthy rags before thee. Look down from heaven I pray thee on me: pardon all my sins; purify my heart; save my precious soul; and bring me at last to true happiness, and rest in heaven, for the sake of Jesus, the compassionate and powerful Saviour. My heart is dark and inclined to evil: O Lord enlighten and renovate it. Teach me in future to love thee above all, to love thy word, thy sabbath, and thy people. Heaven is a Holy and pure place; and no unclean thing

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can enter there. O God, make my heart clean, and prepare me for that Holy and pure place. I am afflicted; O God, undertake for me, pity me in this my suffering state, when the infirmities of age, the vexation of life, and family trials all unite against me. Make these afflictions to turn out for my eternal good — for the benefit of my soul, and for the improvement of my family. Support me under these trials that my spirit fail not: and in my weary and sleepless nights, may thy Holy book be my companion, and afford me sweet consolation. O Lord, bless my children. Pardon all their sins. Teach them while they are young, to fear, love, obey, and trust in thee. Make them wise, and good, and useful, and when I shall be in the grave, be thou O Lord, their father and their God. O enable me, the short time I have to live, to teach my dear children the good way of the Lord, and to give them a holy and virtuous example, so that after my death they may not walk in an evil way, but love the Lord and do good. If any of them have wandered far from thee, and greatly sinned, be pleased O Lord to pardon and reclaim such. And now, O Lord, what wait I for? my hope is in thee. Restore me from this affliction if it be thy blessed will — if not fit me for death, and grant my soul an easy passage from this frail body, to the joys of heaven: for the sake of Jesus Christ my dear and only Saviour. Amen.

THE THREE PEARLS.

I. TIME.---Its exceeding great value.
1st. From its shortness.
2nd. From what depends on it.

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3rd. From the views men have of it at death.
4th. Youthful and Sabbath time more especially so —men do not fear to become rich, and great, too soon.
5th. If time be lost it can not be regained, like the rivers whose water return not.
6th. A dilligent improvement of time makes men rich in faith.

II. The soul.---Why it is precious.
1st. From its nature and capacities.
2nd. From its acts.
3rd. From its eternal duration.
4th. From the Redemption of it.

III. Heavenly blessedness — its value.
1st. From its nature.
2nd. From its fulness.
3rd. From its eternal duration.
4th. From the character of those that shall enjoy it.

Materials Collected for a work to be called

A

BRIEF SURVEY

OF

THE domestic manners, annual customs, and national usages of the Chinese; considered chiefly in relation to their Philosophical, and Religious sentiments; translated and compiled from original Chinese documents and accompanied with a variety of explanatory observations, and notes.

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SENTIMENTS OF THE CHINESE CONCERNING A FUTURE STATE.

THE Chinese as a people, have very dark and confused ideas concerning the soul of man; and a future state. The Joo KEAOU (i. e. the followers of Confucious) do not venture to say any thing on the state of man after death. They say that their master taught them nothing concerning it; and therefore they do not wish to trouble themselves about what they cannot see, hear, or touch. If a man reason with them on the subject, they sometimes say — "How do you know that there is a future state; have you ever seen it?" — On subjects of this nature, like most European deists, they profess to treat with neglect, every thing, which does not come within the comprehension of the senses. The popular notions of idolatry, and of the transmigration they AFFECT to despise, and to hold in sovereign contempt. — I say they AFFECT to do so; notwithstanding of high sounding words to the contrary: they really fall in with the prevailing opinion of the transmigration. Hence they will sometimes say 我來生之福在我子孫是也 Go lae sang che fŭh tsae go tsze sun she yea, i. e. the happiness which I expect in a future life is the prosperity of my sons and grandsons. A farther proof that they generally fall in with the popular creed is, that they send for the HO-SHANG (i. e. priests of Fŭh) to recite the king* at funerals, and to pray, for the peace and happy return to life of the departed spirit.

What a celebrated authoress, whose writings are not less

* A Sacred Book.

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justly valued for the knowledge of human nature which they display, than for their moralizing tendency, says of the religion of the heathen nations in general, applies with remarkable force to the Philosophical Principles of Confucius.—" They served indeed to tie Society together, and by these bands and ligaments, promoted order and convenience: but there was no divine command to make them respected; and there will naturally be little reverence for a law, where the legislator is not reverenced, much less where he is not recognised. — There will also be little obedience to a law without sanctions, where neither penalty is feared, nor reward expected."*

The object of this work is the illustration of principle i. e. — to ascertain what those principles are, which govern the Chinese in their individual, domestic, and national capacity, and the degree of influence which they have over their minds, and laws, and conduct. — The exterior of Chinese manners &c. are only to be touched on as far as may be requisite to the ILLUSTRATION of principle.

ABBE FLUERY'S little, but excellent book on the manners of the Israelites, is a very proper book to be consulted in this work — as it illustrates many customs, &c. among the Jews, which bear a striking resemblance to those of the Chinese, and were probably the source of them.

Enfield's philosophy is also very important with this view.

JOHN Livingstone, Esq. — mentioned as illustrative of the force of filial principles over the Chinese, that a Chinaman who had been to England with Mr. Shank, on his return obtained from some friend, a present of silk, which he gave to his wife.—His parents were greatly offended at it — thought it was very improper to give it to her — it

* Hannah More's life of St, Paul, page, 3.

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ought to have been given to them, and if they had chosen to give it to her, it would have been all well. — He was so affected with this reproof, that he went home — took an immense draught of the tincture of opium, so that it required the greatest efforts of the two English medical men to save his life.

December 22nd, 1817. At the 海覺廟 Hae Keŏ Meaou in the Island of Macao, observed a paper posted on a board on which were these words :—

" For the incense, oil, and lamps, used before the ALTARS of the Poo Să (a god) we look up to the officers of govenrment — to virtuous men, and beloved women for supply. — To contribute with a true, and chearful heart, is a boundless merit and virtue." — On another board of the same kind are the words, " HOLY ONES" instead of Poo Să.

On these boards there is a table of the twelve months of the year—and the names of the contributors for each month marked down---e. g. under the first month one man gave three TALES, under the second such another gave so much, &c.

NAMES GIVEN TO CHILDREN.

In giving names to children the 禮記 gives the following directions.---" In naming children, do not name them after the nation, nor after the sun and moon, nor after private desease, nor after mountains and rivers."---SHIN YU, discoursing with the king of Loo, said the children of official persons ought not to be named after the name of the country, nor of officers, nor of mountains and rivers, nor of secret deseases (under the garments) nor of brutes, nor of

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vessels for presents; for all gradations of office, the rites of sacrifice, vessels for presents, and brutes---all belong to the Princes,---He also said, "if they be named after officers, this sets aside (perhaps sets light by) the office---if after brutes, this sets light by the rites of sacrifice---if by vessels for presents, this casts a slight upon the ceremonies of politeness."

Another commentator LEU SHE TA LIN says, "in naming chidren some words ought to be avoided, because his posterity cannot utter them. Nations, or states, are what 天子 Teen tze i. e. the son of Heaven determines---the sun and moon are commonly named by all men under heaven. ---Secret deseases are what men must always be delicate in speaking of.---Hills and rivers are the hope of a nation---therefore in naming a child, such words should be chosen as there need be no difficulty in uttering."---SHIN YU says that names have five sources. Ist. Such as are named from some peculiar circumstance attending their birth, e. g. the son of the king of Loo, is said to have had the word 友 YEW marked in his hand hence he was called YEW.

ANCIENT RFGULATION RELATIVE TO HOLDING OFFICES.

"AMONG the ancients, if a man was not forty years of age, he was not admmitted into an inferior office connected with emolument---if he was not fifty, he could not hold a high and responsible office---and until he was seventy he could not lay aside his office.

(五經) Paraphrase, Lee Kee (Vol. 46,) page 47.

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WORSHIP OF DECEASED PARENTS.

生則出告，反面，没則告行飲至。
事亡如事存也。

While (parents are) alive, on going out of doors inform them — on returning show them your face — when dead also on going abroad mention it (before their tablet); when you return keep a feast before them — serve them when dead, just as when alive.

五經 (Lee Kee Com.) Vol. 46, Sect. 2nd, page 9.

YIN AND YANG.

These two principles are supposed to pervade all things, and to influence all things.—Constant regard is had to them in the minutest as well as in the greatest things. — Hence, it is said in the Lee Kee, when treating of food the bones belong to the masculine principle, hence (at feasts) they are set to the left (as being the place of honor); the flesh belongs to the feminine principle, hence it is put to the right hand. Dry rice (or rice without any kind of sauce) belongs to the masculine principle, hence placed to the left; — sauces belong to the feminine principle, hence set to the right.

五經 (Lee Kee Com.) Vol. 47, page 44.

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LIBATIONS

AND

OFFERINGS AT COMMON MEALS.

CHOO TSZE says — "the ancients at their meals poured a little wine on the ground — and put an offering of each sort of food on a board which was set on the table for the purpose of containing it—after the meal, it was removed."

五經 (Lee Kee Com.) Vol. 47, page 48.

The object of these ceremonies is not to acknowledge their obligations to the great Creator, and benefactor, but to those mortals who first made wine, and were instrumental in commencing husbandry.

The Ancient Chinese ate with their hands—

NOT

WITH INSTRUMENTS OF ANY KIND.

IN the Lee Kee, the Commentator in one part of the book that treats of manners at table says 古之禮飯不用箸但用手 i. e. "the ancients in eating used not chopsticks, but their hands."

The LEE KEE also cautions against making the food up into balls 毋摶飯; "roll not the rice into balls" — which proves that the custom of eating with the fingers, and making up the food into balls, which now exists among the Indians and Malays, &c. prevailed also in China.

五經 (Lee Kee Com.) Vol. 47, page 53.

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FRAGMENTS NOT TO BE OFFERED IN SACRIFICE.

THE Lee Kee says — "broken fragments of food are not to be offered. A husband may not offer them to (the manes of) his wife (though she be inferior to him) nor a father to his son."

Vol. 47, page 61.

FIRST FRUITS OFFERED.

THE Commentator on the LEE KEE after explaining a passage in which the manner of cutting up a melon for persons of different ranks, adds that the new (i. e. first ripe) melons are to be presented in the temple in which our ancestors repose."

Vol. 47, page 65.

CANES OR STAVES INVERTED AT FUNERALS.

"ON every joyful occasion, the end of a staff, is put downwards—but at funerals, the head is turned downwards."

Com. Vol. 48, page 56.

PRISONERS.

"PRISONERS taken in war, of those whom they killed, they cut off the left ear (and carried it to their Prince as a trophy). Those whom they presented alive to him, they

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led forward by the sleeve of the right hand." — Another Commentator mentions the reason of leading them by their right hand — viz. that it deprives them of the use of the most dexterous of the two, and also leaves the right hand of him who leads them, unoccupied, and ready to guard against any attempt, that might be made to rescue themselves.

Vol. 48, page 6.

MANNER OF CARRYING SWORDS.

"THE ancients carried their swords on the left side—but servants carried theirs on the right, to distinguish them from their masters."

Vol. 48, page 12.

INTERCOURSE OF THE LIVING WITH THE DEAD.

"The reason why the ancients used a living man to represent a dead one, was because they could assimilate, or be of one spirit. And also that by the intercourse of the animal spirits of the living man, the animal spirits of the dead might be moved and wrought upon."

Vol. 48, page 6.

GRADATIONS IN THE WORSHIP OF THE GODS.

"天子 Teen tsze i. e. the EMPEROR sacrifices to heaven, earth, topical gods, gods of the grain, mountains, rivers, the

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four cardinal points, the multitude of things, and offers the seven (other) kinds of sacrifices.

Heads of principalities, or governors of provinces (Choo How) sacrifice to the topical gods, to the gods of the grain, and to the hills, and rivers within their own borders.

The greater officers, who possess independent territory, offer the five kinds of sacrifices."

Com. Vol. 48, page 26.

PAPERS SENT TO THE DEAD.

"In words intended to comfort the survivor, one may send another person with a verbal message; but those intended to express lamentation for the dead, should be written on a board, (the ancient Chinese had not paper) and the person sent having read it, should then place it before the coffin."

Com. Vol. 48, page 33.

ANCIENT MODES OF PUNISHMENT.

In ancient times the Chinese were very barbarous in some of their punishments. They cut of the noses, and feet of criminals. Hence the Lee Kee noticing how various sorts of criminals were employed says — "those who were branded with ink were made door keepers — those whose noses were cut off, were employed in custom-Houses—those whose feet were cut off, were sent to take care of Orchards — those whose hair was cut off, were employed as keepers of the Stores." Vol. 48, page 42.

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ANCIENT CHINESE ARMIES FORMED ON ASTRONOMICAL PRINCIPLES.

"When marching they had on the flag in front the figure of a red bird—on the rear flag, that of a serpent, and tortoise —on the left wing that of an asure dragon — on the right that of a white tiger — and on the top of each flag a figure of the seven stars—in order to manifest martial majesty." The Commentators add, that this mode of marshalling the Host, is to make its motions, and appearances resemble those of Heaven — this shows that the motions of the army are formed on astronomical laws. In the front they have those celestial figures (or constellations) which belong to the south — in the rear those which belong to the north —on the left those which belong to the east — on the right those which belong to the west. The red bird, — serpent and tortoise — the asure dragon — and the white tiger, are the names under which the twenty-eight constellations of the four quarters are comprehended. The front of an army should march on with speed; hence the figure of a bird is used.---The rear should firmly resist; hence the figure of a serpent, and tortoise, because the tortoise has a coat of mail (i, e, a shell). The left hand belongs to YANG, (i. e. the masculine principle). Yang can produce life like the life imparting transformations of the dragon. The right belongs to YIN (the feminine principle) which sinks down and slays---and the tiger crouches and destroys---hence the left, and right of an army change, and correspond to the animating virtue of the dragon, or the destroying power of the tiger."

Vol. 48, Sect. 5, page 6.

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SEVEN STARS.

"THE first, of the seven stars or 北斗 is called 天樞 — the CELESTIAL HINGE (the word is used for that piece of wood on which a door turns).

The second, is called 旋---i. e. the CIRCLING ONE (the word is used to denote the motion of the whirl wind.)

The third, is called 機---i. e. the BEAM (the word denotes the beam of a weaver's loom).

The fourth, is called 權---i. e. the SCALES (the word often used for weighing). These four stars are called 魁 or principal stars. The 魁 is worshipped by the learned.

The fifth, is called 衡---i. e. the BALANCE.

The sixth, is called 開陽---i. e. the OPENING, or COMMENCEMENT OF THE OPERATIONS OF YANG. In the spring it is said that Yang "OPENS" or commences.

The seventh, is called 搖光---i. e. TWINKLING LIGHT: these three last mentioned are called 杓---i. e. the handle."

Vol. 48, page 6.

ANCIENT CHINESE KINGS FOUGHT FOR HEAVEN.

"THE wars of the former kings were not undertaken to gratify their own resentment, but to execute the wrath of heaven in seeking out the guilty. Hence on the flags of their armies they placed the figure of the celestial constellations to show that they fought for heaven."

Vol. 48, page 6.

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BONES OF THE DEAD TAKEN OUT AND WASHED.

THE Chinese frequently take the bones of their parents out of the grave carefully wash them, and put them into an earthen jar.

CHINESE QUESTIONS, NOTIONS; AND OBJECTIONS TO CHRISTIANITY.

1st. THE heavens 天 are the body of God.

2nd. Emperors, and the rulers of nations send their great ministers to act for them; and receive worship in their name ---may not demi-gods be employed, and worshipped on the same principle?

3rd. Does not the 眞神 Chin Shin i. e. the true God act selfishly, in prohibiting the worship of others, and keeping all to himself?

4th. As we have not seen future things, is it not quite enough to satisfy ourselves with the present, which we do see?

5th. Confucius never talked of the life to come.---His life to come was future posterity.

6th. All things go on in an everlasting succession, or men transmigrate from one body to another, till the end of the world, when they will be annihilated.

7th. The souls of good men live after death---those of bad men are dispersed; i. e. annihilated.

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8th. The 聖人 are equal, yea even superior to 天 heaven. For often men would perish in bad seasons, but for the help afforded by them to 天 in preserving the people.

9th. As it is said that they only who believe in Jesus shall be saved, then what will become of infants?

10th. What will become of those who shall be found alive at the resurrection of the dead?

11th. Some among the Chinese consider the soul of man so wholly dependant on matter as that it cannot exist without it, any more than the sharpness of a knife can exist after the knife is destroyed. Vide 綱鑑 Vol. 14, page 23.

12th. There are some things which heaven and earth cannot accomplish, see Chung yung, page 7.

13th. The Chinese in Malacca are afraid not to worship the spirits of their deceased relatives.---They will worship the true God and their own gods also.

14th. The 陰 and 陽 of the Chinese seem to resemble the ancient physical idea which prevailed in the western nations, of a male and female principle in the air — see Parkhurst, Heb. L. page 636.

15th. The practice of leaving gleanings for the poor, prevailed in Chinese see 詩經十四本十四卷三十 compared with Deut. chap. xxiv.

16th. The Chinese say that the spirits of the dead enter the 九陰 or into the heart of the feminine, and passive principle of nature — in contradistinction from the 陰間 or 陽間 active, masculine, principle of nature in which living beings live before death.

While the spirits of the death are in this YIN-KEEN it is determined whether or not they are to obtain eternal bliss by ascending to FŬH or by becoming 世 or whether

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they are to cast down to hell—or whether they are to be sent back into the world for farther improvement.

Their ideas of future punishment are very gross and terrifying to the fancy such as eating by wild beasts stinging by snakes — cutting with knives, &c.

When the Chinese speak of a 來生 coming life, they uniformly understand by it — a future existence in this world after the transmigration.

The followers of Confucius as well as the other two sects generally send for the 和尙 and 道士 to recite prayers over the dead.

The Chinese theological system concerning the soul is that one soul has many bodies. — Hence they quote often a famed saying of the Emperor Kang-he — who was I before I was born?—Who shall I be after I am dead?—Whether this be quoted with a view to discredit the faith of a former and a future life altogether — or with a sort of anxiety about that which cannot be known, is hard to say.

17th. The present practice of reading the laws and of worshipping on the first and fifteen of the moon in China formerly existed in part among the Hebrews, Greeks, and Romans, Vide Keith's use of the Globes, page 139.

18th. In the time of the 三國 horses were sacrificed to the gods — can any inference be thence drawn to prove that the Chinese are not of Noah's posterity seeing the sacrifice of unclean beasts was prohibited to his descendants? see Clark on Exod, 9—3.

19th. The theology of the Chinese is intimately connected with, nay even identified with their astrology and system of the world — properly speaking they had no astronomy in their early ages in the sense in which Europeans take the world.

20th. The sect of Fŭh has a formulary, or book of com-

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mon prayer, in which are forms of prayer offered up by the priests for those who come to worship — in which forms the name, place, discription, &c. of the applicant is described.

21st. The custom of POURING WATER ON THE HANDS" which now prevails in the east, is noticed in two Kings 3—11.

22nd. In China formerly (perhaps now also) when a Prince wanted to ask council of a learned or wise man, or to engage him in the service of government, he went in person to his house. We find the same practice mentioned two Kings, 3---12. where it is said the Kings of Israel and Judah " WENT DOWN TO ELISHA."

23rd. In China persons are said to be sometimes wrought as the practices at Delphos were---when near the temples, they sometimes fall down suddenly---remain in a trance for a certain space of time---then say " I am such a deity ---and predict such and such things."---When the trance is over, the individual entirely forgets all and says nothing happened to him.

There are others who are thus affected by charms---such as little children---who also suddenly fall down, utter strange sounds---and after a little forget all.

24th. The Chinese bring back the spirit of the deceased to reside in the family after his death.

25th. See a discription of FŬH and his priests having the right shoulder bare---and the right knee on the ground. — This corresponds to a plate in the Asiatic Researches, Vol. 6, page 451, where a representation is given of an image on Ceylon.

The Chinese say some of them that the soul at death is entirely unnihilated, 分散而没了.

26th. 神豈非能一下感化萬人之心而免衆人之罪乎 — yes but that is not

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agreeable to the ordinary course of Providence — he would make the 魚 to come in at your door without your labor the 禾生 and the whole course of nature go on without the exertion of man---but is this conformed to his plans?

27th. They say we will worship the true God and our own gods also.

28th. Do the Chinese not pray to their goddesses for child bearing women as the Romans did to Juno Lucina?

29th. What is the allusion of the 九泉?

30th. Suppose said LEE there be many doctors though they use different means---yet if they are equally successful in healing are they not equally good? --- Directed against the gospel.

31sth. The Chinese believe that there are seven cavities in the heart. In SAGES they are all open---in COMMON men some of them are shut up.---In FOOLS they are all shut.

32nd. They believe that every one has a certain portion of food and enjoyment, &c. fixed for his life, and that he who uses much in youth must of necessity leave little for old age.

33rd. It is difficult to explain either pride, self righteousness, or faith (in the evangelical sense of these words) to the Chinese as they consider them as relating to their conduct to their fellow-creatures only---their own expressions 自是自義 &c. do not generally denote more and 徼 &c. most commonly if not always denotes some view which a man takes of himself with regard to OTHERS a comparative idea. Thus their ideas of sins and vices, seem to rise no higher than to the comparing of themselves among themselves.

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EXTRACTS FROM EPISTOLARY CORRESPONDENCE.

My Dear Sir,

I have thought a good deal on the question you proposed to me, relative to the PLACE of the soul between death, and the resurrection; but, I confess, the more I enquire, the less hope I have of finding a FULL answer in the present world. I however, can see no reason to suppose that the soul does not, immediately on its dismission from the body, enter upon that STATE in which it shall continue for ever. For, it will have received previous to the death of the body, all that preparation for glory, that it ever can receive; and there is not the same reason for keeping it out of heaven, as there is for the body. As it is a SPIRIT, or substantial thinking POWER, it can EXIST and ACT without the body; and so is capable of holding FELLOWSHIP with God, the Father of spirits; and with Angels who have not bodies, at least so far as we know — in this, I conceive the CHIEF glory of the heavenly STATE to consist.

With regard to the "UBI" or place WHERE this is to be enjoyed, this is another thing. For unless we could define the NATURE of the soul, and view it as having after death, some vehicle in which it moves and is contained, we could scarcely connect with it the idea of PLACE: this belongs to objects extended, tangible, and divisible, which qualities we do not usually ascribe to spirits. However in conformity to custom; which is forma Loquendi, or rule of language, and also from our ignorance of the MANNER in which spirits exist, and act, we often ascribe that to them,

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which does not PROPERLY belong to them. Thus we often say that the souls of good men at death ASCEND to God, and those of the ungodly DESCEND to punishment. In this we ascribe to them LOCAL MOTION, of which we are not absolutely certain that they are capable. It is enough to the good man, that though he cannot tell the SPOT on which his soul shall rest after death, or on what planet it is, how long it will be ere he reach it, what his method of converse with the rest of the redeemed, and what services for God he may be employed in, that though he cannot tell these, yet he is assured that he shall be "present with the Lord" with Christ, wherever that is,—shall have an immediate perception of God, the infinite Spirit; a consciousness of his presence, and glory, and intimate and delightful taste of his love, and a satisfying knowledge of his works.

LETTER TO MESSRS. M.——AND S.——

Dear Brethren,

Some plan and order in our proceedings, is absolutely necessary to ensure success. The following ideas have offered themselves to my mind.—The reason why I have chosen rather to write them, than to communicate them in conversation, is that we may be able to have a clearer view of the subject, and to keep the principal ends, and means of our improvement, in eye. In the pursuit of your Chinese studies, in as far as my help is concerned, perhaps some such order as the following may tend for our mutual improvement.—

1st. It may not be amiss for you to consider that NATIVE CHINESE must be your CHIEF teachers, at least, in as far as the sound of the characters, and a GOOD PRONUNCIA-

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TION are concerned, and indeed in other respects also: though my aid may now and then be of some use to you, and I shall consider it a chief point of duty to assist you all that I can.

2nd. If the two following hours of the day will suit you, I will try to spare them, viz. TWO O'CLOCK, P.M. and 8 IN THE EVENING. — For reading, conversing, and examining compositions.

The morning worship in Chinese will perhaps be one of the most profitable lessons of the day to you, even in regard to the language.

3rd. Tuesday evening at eight, I meet AFǍH, and thursday evening go to the TEMPLE; there cannot therefore be any lesson on these evenings; but these exercises will I hope have a very direct tendency to your improvement in the language, as you will learn many words and Phrases suited to religious services. — The same may be said of the exercises of the Sabbath.

4th. The circumstances of the Chinese Mission have not hitherto admitted of our attending so much to the PROVINCIAL DIALECTS as could have been wished — but they are highly and ESSENTIALLY important; for without a knowledge of them our labors in oral instruction, must of necessity be very ineffectual — in as much as the 官話 KWAN HWA, or Mandarin tongue, is but imperfectly understood, I therefore seriously recommend to you the study of the Canton, and Fokeen dialects as an important means of finally enabling you to "fulfil that ministry which I trust you have received of the Lord, to testify, in plain and easy language, the Gospel of the Grace of God." — It will be perhaps advisable for you to take each one dialect. The Fokeen will be the most extensively useful in these parts. But indeed the Canton is also very general. You can settle it between yourselves which to choose. — The Fokeen is by

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far the most difficult to pronounce. But both your voices are very clear, and Mr. M's. ——— seems strong and I should think well adapted to the Fokeen. If your lessons with me every day be in the Mandarin tongue, they will ensure to you a knowledge of that dialect. I hope you will both try to acquire a good elocution — that is of the first importance — and it is what my lungs and small measure of bodily strength do not admit of my ever attaining.

5th. To go over Dr. Bogue's Theological Lectures, would no doubt be a useful exercise, as it would afford many opportunities for remarks on the Philosophical, and Religious sentiments of the Chinese. Thus may be the more necessary as Mr. M. ——— has not yet had an opportunity of going through a whole course of systematic divinity —and though Mr. S. ——— has had that opportunity; yet many things would offer which would assist him in understanding the opinions of the Chinese, and in making a practical use of the Lectures among them. — Suppose then that we devote part of three days of the week to this viz. MONDAY, THURSDAY, and SATURDAY, from four to five in the afternoon.

6th. Some improvement in Chinese may be now and then obtained at meal times, by question, and answer, &c. though generally speaking, that is not the proper time for much Chinese — unless all present could understand.

7th. I fear you will think from what follows, that I wish to spare my self, and take my ease at your expence — however, after a little time you will doubtless be convinced, that it is not so.---The schools---the charge of the printing---the distribution of Tracts---the detail of the work men's labor and accounts---the care of the godowns where any thing relative to Chinese is kept---and, as soon as you are able, the chief part of the oral instruction---all this I must I fear deliver into your hands---I know you will stare

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at this—and perhaps ask what, I mean to do myself. — To which I answer that in addition to the time which will be daily spent with you.—1st. The translation of all the Historical Books of the Old Testament from first Sam—to the Psalms devolves on me this year—a work which would require my whole time for more than a whole year by moderate labor, to accomplish — if I even did nothing else.—2nd. The continuance of the Chinese Magazine likewise devolves on me. — 3rd. The correction of those parts of the Old Testament which are to be printed.—4th. The Gleaner, &c. and if the College house be built it will require a good deal of time and attention.—These with the occasional English, and Chinese preaching will exhaust all my thoughts, strength and time. I do not put these services upon you because I look upon them as inferior; — no, but because they are the only parts of the work in which you can be immediately useful — and they will prepare you for other labors.

8th. The difference of your present attainments in Chinese will necessarily throw the more difficult parts of these duties for a time on Mr. M.———hence it follows as a very reasonable thing that Mr. S.———ease him of such parts of the work as require less knowledge of Chinese.

9th. In your lessons with me, it will be better for you to come both at the same time — for Mr. S.———will derive advantage from hearing Mr. M.——— read and converse — and advantage on the other hand will perhaps result from Mr. M's.———hearing occasional explanations of Mr. S's. ——— lessons.

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The two following letters were written on the Prospect of going to Java, when forced from his Family.

My own Dear Love,

I wrote to you yesterday — I am quite well to day; but as busy as a bonnet maker finishing Mr. Morrison's Grammar; I am in hopes of finishing it to-morrow, perhaps to night, then I should like to complete the translation of his Catechism, and my journal and letters: after that I shall be at liberty to come down, and go to Java as soon as an opportunity offers.

Canton, 3rd September, 1813.

My Dear Wife,

Yours of the 30th ultimo came to hand this morning. I am in good health, and tolerably good spirits; should be very well were I nearer to, or rather WITH my love at this time. The will of the Lord be done.

As I wrote yesterday, I have nothing to say — but that a person, a few days ago called on the Spanish Priest here, and wished him to come and see me. — His answer was — "The Bishop gave me no licence to visit heriticks---I laughed heartily at this; and so will you and Morrison I suppose. All your things came to hand. Please thank Mrs. M. for the jelly---it is remarkably good---I hope to see her letter by and by.

I may be mistaken about Roberts's ideas, but for the present I am of a different mind from my love, as to his aim

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in speaking as he does. Fear not---if we are to live, labor, or die, in Java, all the world cannot keep us from it---but if in China all the sons of men cannot drive us away and keep us out of it. The Lord will manage all this---present duty becomes us to follow, could we always know it. It is not our PRESENT duty to go to Java; and five, or six month's hence may show us something else. This is may mind. Do you really think Mr. M. ——— in EARNEST when he speaks of going with us? Who are those ladies that have joined you in Macao? Have they come to HUNT for——— ?

M's. ——— complaints and mine about the want of progress---are founded on quite different things---his on the want of TIME---mine not so.

Ah! so there is an end to your Chinese studies for the present season, I suppose.

I have no news, I have not been out (except to walk) this week my legs are considerably better.---Oh! I wish some kind hearted person would interceed with the great man of Macao for permission to me to come down, and see my dearest.

Really I must close for want of time and matter.

I hope your spirits are good. Blessed be God for the post.---How dreary would our situation be could we not correspond! Many blessings we see not the value of, till placed in circumstances like these. I hope these small trials are a part of our education for the better state.

This day twelve months, I ran ashore to see, and take leave of Mr. Bogue, while you remained in the ship at spithead. Do you remember? I think we accomplished a great deal last year---I mean from that time to the present. Twenty or twenty five years so spent, and we might see the boundaries of the earth.

It may afford us some consolation that we embraced op-

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portunities of sowing, in various ways, the seed of the word of God---at the different places where we were---as also on the sea. We know not but this bread of life cast on the waters may be received after many days. I am much indebted to Mr. Davidson for the tracts.

Napier thinks of sailing about the middle of this month. Do you purpose to write to Mother Smith? I think I shall write to the Directors and to my Mother and to Mr. Thom.

Ever yours

My Dear, Wife.

W. M.

Near Penang, 10th January, 1816.

My Beloved Rachel!

We have been within fourty miles of Penang since the 7th, and not got into the harbour yet. The winds have not been favorable. We may perhaps get in to night. In case of a vessel being ready to sail for Malacca, I sit down to write a few lines to my beloved. Since I left you and the dear babes, I have, through the divine goodness, been in good health. Indeed I think my health is considerably bettered by the voyage.---In general after a few months hard study, I find the sea air, and a little relaxation profitable. I have been on the whole very comfortable on board. The Captain is a very good sort of a man, and very willing to accommodate. His table is much in the Portuguese stile. His vessel is a bad sailor she makes nothing of it unless the sea be smooth, the wind fair, and the tide favorable and then a mountain

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would move along! so I dare say we shall make a ten days passage of it. We have neither had rain nor squalls. Saw several vessels at a distance on their way to Malacca.

My time has been taken up in reading, and writing. Newton's Letters, I find remarkably edifying---many important reflections have offered to my thoughts since I came on board, which will I trust be profitable in future. I have read through Campbell's Dissertation on Miracles, and have begun Leland's Deistical Writers.---Two things I see much the need of---namely a single heart, and an unshaken confidence. O my Rachel! with what an easy, and lightsome mind, might we sail about from Island, to Island—travel from country, to country---engage in varied employment, and sustain the multifarious trials of life, could we but repose our souls, bodies, and family, on the Gracious care of Jehovah! But alas! this is more my desire, than my attainment. Two other things have occurred to me since I came on board. — 1st. The necessity of improving every opportunity for communicating the knowledge of the gospel.—Though the number of persons, may be small, yet the season should not be neglected — many smalls amount to a great sum in the aggregate. — 2nd. The wisdom of turning all things to the great end we have in view. The favor of the great---the knowledge of the learned---the discoveries of the traveller — the extent of commercial intercourse — the prayers of the saints — the civilities of the indifferent — the pounds of the rich — the pence of the poor — the records of history—the conquests of war — the smiles of friends — the sneers of enemies, &c. may all be turned to our account as Missionaries. In the hands of wisdom, and prudence, these things are as clay in the hands of the Potter. How mighty is the power of wisdom, and prudence which can turn the world upside down, and make conquerors, states-men, Kings, the great, and small— the

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learned, and the ignorant — friends, and foes, all contribute to the promotion of the Missionary's objects. This omnipotence (shall I call it?) of character I desire much to obtain. As Missionaries we must yoke all things to the pole of our car. I was led into this idea the other day when thinking---how I could make the kindness, and influence with the Penang government to subserve the ends of our Missions (that is on the supposition, that they be kind, and disposed to smile upon us.---Thus, dearest love! you have I believe the best of my thoughts since leaving you.

I have written about a dozen sheets of letters since I have been on board. Every day we have prayer, and reading the Scriptures.---The Captain and three more attend. This makes it like a family.---I shall stop now till I see whether there be any opportunity or not when we land. How are you, my beloved! and how is our dear little flock? kiss them for me. Remember me to Mr. and Mrs. Thomsen.

12th Last evening I landed safely by the blessing of God, at Penang---and am now living with Captain Mac Inness, a good Scotch man, with whom I shall in all probability remain during my stay at Penang.---The governor is now out in the country---I have seen no body yet; and can give you no further news, I close and send it off to the post that it may be ready against an opportunity---the Lord be ever with my own dear.

R. MORRISON, D.D.

Yours Ever

W. M.

Malacca, 1st April, 1819.

My Dear Robert,

YOUR various long and excellent letters by Captain Hummet, and Captain Sno-ball, came duly

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to hand. The Bengal merchant is not yet come. But alas! how shall I commence the painful subject of this letter.---If you saw me all in black, a dress which you know I abhor, you would conjecture that the hand of the Lord had removed some dear friend---yes; Robert ---RACHEL IS GONE! and what shall I say? The hand of the Lord has done it---I would bow with reverential submission. My loss and the dear childrens is irreparable; to her I trust, the change is GAIN. RACHEL, my best earthly friend, is gone! yes, I tenderly loved her, and well I might. But I will stop.—Her demise took place on the 20th instant at the country-house of Adrian Koek, Esq. about four miles from Malacca, whither we had removed three days before, for the benefit of the country air. Her death happened on the forty-second day, after her confinement. She seemed to recover very well for the first ten days — but afterwards caught cold which was followed by an enveterate dysentery, vomiting, and an affection of the lungs. — The Dutch medical man denied any affection of the lungs, but I am quite convinced that in this he was entirely mistaken. Mrs. Milne ever since her former illness, in which YOU were her nurse yes, she often spoke with almost tears of gratitude, of Dear Robert's kindness looked upon herself as not long for the present world. She had been making actual preparation, and though she said little towards the last, she in general expressed her entire confidence in the Lord Jesus. She dosed for the chief part of the two last days, and did not feel she said much pain, though her cough, and the phlegm, and the matter from the lungs were exceedingly troublesome. She often called me to read hymns, and pray with her. About nine A. M. she expired, and her countenance, which had been affected by the few last pains, resumed its wonted aspect, as at times when she used to contemplate

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any subject with pleasure — you know I argue nothing from this in favor of her eternal state, but merely mention it as a subject on which the thoughts of a fond, and bereaved husband dwell with a melancholy pleasure — I know you valued, and loved Rachel — therefore I do not write as one fearful that what is said may be abused. — I think I shall take some notice of her death in the Gleaner. Though it be very delicate for me to say any thing, yet I think by a GENERAL and SHORT SKETCH, accompanied with occasional remarks, some good might be done in a certain circle of readers — and who knows but the attention of some of those ladies, to whose kindness our family is so much obliged, might be awakened to more serious reflection?

The children William and Robert, have now the measles — but are getting over them. — I deeply feel for Mary's continued affliction, let us abound more in mutual prayer for each other.

I assure you the many kind, and encouraging paragraphs in your last two letters could not come more seasonably had you known exactly the state of my family, and mind.

R. MORRISON, D.D.

Ever Yours

W. M.

Malacca, 11th April, 1819.

Dear Robert,

I wrote you on the 1st instant by a Portuguese Ship, conveying the painful tidings of MY BELOVED RACHEL'S death, on the 20th March. Yes Robert, I am now alone; Oh! what a train of thoughts has passed through my mind since the demise of that excellent woman; I am brought nearer in my own views, to the

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other world than ever before. What longings — what regrets — what self reproaches — what anxieties about myself and the babes, have since been excited in my breast! I thought myself a kind husband, and she often conferred the epithet—"best of husbands" upon me, but alas! now she is gone, how many things rise up to view that might have been done which have been omitted. — How hard to pardon myself! Need I say, Robert, leave nothing undone that can make dear Mary more comfortable or pious!—Ah! my brother, I but just begin to form some just idea of the heavy nature of your affliction in Mary's case, since my own dear Rachel left me. O Lord! may our bereavements and afflictions tend to lesson our errors, to bring us nearer to Thee, and prepare us for a state of perfection and felicity.—My Rachel, my incomparable friend, (for I find no epithet in language, or number sufficient to express my high ideas of her character and worth) to the last she entertained a high veneration for "dear Robert," as she used often to call you, and an ardent affection for you — I tell you this to moderate the grief which I know the news must have produced in your mind. But I must force myself to stop, for I could write almost day, and night about her. — AFAH went in the same ship by which your letter went. Yes, two losses to me at once! O my God may I seek my all in Thee!—He told me that he hoped to bring round his old father to embrace the gospel. — What a comfort, and help an individual or two would be to you should they prove faithful, should AFAH's efforts be successful with his father, he will of course bring him to you. — You will see in the Magazines two papers written by AFAH, one on "God so loved the world" — another on "Repentance." I forget what months, but they are from the 8th to the 12th month of last year.— He wants to marry — I fear it will prove a snare to him.— He possesses much natural prudence, but has not a good

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temper. His understanding is of a superior cast, he once said he wished to become a preacher, but as he did not mention it again, and had determined to see his father, I could only say that if such was his determination, I would most gladly continue to him his wages (or part of them) and spend a portion of time daily to advance him in theological knowledge—should he talk to you on the subject, you will know how to act, I was suggesting to him the idea of getting some poor trusty person to carry our books about the villages of China to sell for his (the poor man's) own benefit. — I think you may, after giving AFĂH your best advices and orders, safely trust to his prudence — but do not throw the temptation of COVETOUSNESS in his way (though I have found him liberal rather than covetous.) — Our people must learn that a JUST COMPENSATION ought to satisfy a Christian — and also that there are "LABOURS OF LOVE." — Whatever you may want to send here in the paper way, or blocks, or cutting utensils, &c. he will be a fit person I should think to employ.

R. MORRISON, D.D.

Yours in haste,

W. M.

Malacca, May 12th, 1819.

Dear Robert,

I must answer your long and excellent letters, by degrees.---Since the death of my beloved Rachel I have been much unhinged---my dear children also require some of my attention. Ah! Robert, how vast is my loss!---But I would not murmur. I have good hope of Rachel's eternal state being safe in Christ Jesus---on HER

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account I mourn not, to be with Christ, is far better than to be with me. I have drawn out a will, in which I have expressed, that in case of my death soon taking place, the children should be sent home, and placed under the care of a committee of guardianship either in London, or in Aberdeen---consisting of persons whom I have named. This step about the will seems a necessary one, and will not cut short my days. I feel, Robert, very anxious that my dear babes may be WELL EDUCATED, and if possible NOT BE BURDENSOME TO OTHERS: though I thus write, I have no particular presentiment about dying soon, yet God only knows.

Your suggestions in reference to printing will be kept in eye, but we really can attempt nothing NEW at present in the Chinese. Let us go on a while with the Magazine, Tracts, and the Scriptures. We have only two hands for every thing in Chinese, and the materials for the Chinese press as well as a considerable part for the English, are furnished by an individual. I really can do no more at this time.

"PULL TOGETHER"---yes, with all our hearts, and hands and strength. Let us be decided on that. Let us not be oversanguine---let us not give up plans that have been long matured, to please any individual---let us concentrate our exertions—let our plans be proved on the BROAD scale. The Lord make us humble, and enable us to display due respect to our fellow-servants. It is now midnight, I cannot sleep now a days often till two o'clock in the morning.

R. MORRISON, D.D.

Yours Ever,

W. M.

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Malacca, 17th May, 1819.

Dear Robert,

You are "thirty-seven years of age." When Rachel died, I wanted twenty-seven days to make up my thirty-fourth year. Truly I may join in your lamentation of little spiritual progress, and little success; I have more reason in some respects than you. Were I in your place, I would NOT hire that large and expensive house. Keep any spare money for your College. Do you know that CALVIN founded a College? The literary labors of that extraordinary man, filled TWELVE FOLIOS!!: although he died aged only fourty years. I have been reading his life, and death, both of which seem truly enviable. I could not help remarking of what vast advantage a liberal education in early life is to a man. When he arrives at the time, or scene of action, he is fully prepared; he can do more by himself than six men like some of us whose education is so very defective; I find that the frequent necessity of consulting Grammars, Dictionaries, Encyclopædias, and elementary works, arises in a great measure from not having been fully grounded in essential things; I speak of myself. Let us try to prevent this evil in our own children and in our College.

The Chinese works now in the press are.---Book of Isaiah.—"Joshua is finished" and a Exposition of the ten Commands---monthly Magazine. — Treatise on the Souls should you meet with any CHINESE (not Catholic) work on the subject, send it. In this work I follow the subjoned plan. 1st. Remarks illustrative of the nature of the soul. 2nd. Prove its immortality. 3rd. Its value. 4th. How it is saved. 5th. How it may be lost. 6th. The awful consequences of

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losing it. 7th. General inferences and concluding addresses to various characters. The plan is formed but very little written, I shall be obliged to write only as the press requires it. Having materially altered the exposition of the Commands, to which also I have prefixed a preliminary Dissertation. I shall have the whole of the notes formerly collected to re-write. I intend to make the style as plain and colloquial as I can. I find I cannot spare time to go on printing Ephesians just now.—A Tract of Mr. Medhurst's on the Jailor's conversion, metal type. — English press, Malay and English Dialogues by Mr. Thomsen. — The Retrospect, and Gleaner.

So you see we have plenty of LITERARY irons in the fire. Thus I think I have finally answered every article in your letters.

Your Lectures, or Discourses, cannot be put to press till the Retrospect be finished. When that will be I know not.

The members of the Mission are all well at present. I had a letter a few days ago from ————. He has promised a grant of land at Singapore to our Mission. I am some times low spirited, but I ought to be thankful. Remember me to Mary when you write.

R. MORRISON, D.D.

Ever Yours,

W. M.

Malacca, 20th June, 1819.

Dear Robert,

IT is just three months since my beloved Rachel died. Alas how swiftly does time pass away! Amelia

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learns very fast, but she and the others are much neglected in some respects since their dear mother's death. I feel at a great loss what to do. I wish to keep them with me, and get my little fellows intiated into Chinese in the College; but they are yet so young, and so great a charge both to Mrs. ——— and myself, that I feel quite at a loss how to act. I feel that I cannot leave Malacca myself at least for one year, extraordinary cases excepted, and I fear to keep them even for one year will be a great loss to them in regard to their education. I feel at present resolved to keep them all for another year here, and that if no female capable of taking care of them, joins the Mission, I shall then adopt some method of placing them elsewhere perhaps in Europe: There are several considerations that have weight with me. — As 1st. I shall have time to write home, and try to get persons to take care of them in England, or Aberdeen. 2nd. The money I have in reserve for their passage, &c. will have increased at least 200 dollars by next year; I am exceedingly desirous that I may be enabled to do for them without the necessity of being burdensome to any one, and I hope with health to be able so to do on a moderate scale. 3rd. The College would be completed as to building, &c. and I hope set a going, and my FIRST obligation relative to it would be in a fair way of being discharged. 4th. The translation of the Old Testament (alas! mine comes slowly on) would be completed — and I hope Ephesians — the Ten Commands — and the Treatise on the Soul would also by the time the ships sail next year be also finished. So that if it should be found necessary for me to go all, or part of the way to England with my babes, the objects here would not suffer materially by my absence for a limited time, Mr. ——— would be able to do all for a while if he have health. However I merely mention these things as I know you will feel anxious to know my ideas on

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this subject. Any of them going home this season will depend greatly on what opportunities occur.

R. MORRISON, D.D.

Yours Ever,

W. MILNE.

Malacca, 25th June, 1819.

Dear Robert,

I feel myself exceedingly solitary at times I work off the feeling by labor. O that I could live more in the enjoyment of divine consolations. Last night I was at Rachel's grave over which the grass begins to grow. — I will send you a lock of her hair, and some token of remembrance both for yourself and Mary. — Grace and peace be ever with you.

R. MORRISON, D.D.

Yours Faithfully,

W. MILNE.

Malacca, 2nd September, 1819.

Dear Robert,

I wish you could obtain for me some authentic account of the manner in which the temple-worship in China is supported; the annual expense of temples of any given size; the cost of some particular grand festivals what proportion of the community live by idolatry, such as priests, idol-makers, paper manufacturers for ditto, preparers of incense and shrines, &c. I want this for private use or rather private interest.

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I wish you would let me know by the VERY FIRST ship the number and names of all the books you have translated, or written IN Chinese — Scriptures inclusive, for I do not suppose the Retrospect can be finished before the end of November---also your works in English---perhaps you may have some which I know not of---I should be very happy to be able to say that the translation of the WHOLE Bible could be COMPLETED this year but that I fear is impracticable. However let me know as early as you can, and in duplicate for fear of being lost.

4th. I have just finished Nehemiah---close translating is no easy task---and the revising of the whole of mine from Judges, is yet to do. I hope to be able to finish Job in time to let you know by a late ship. I do not wish to print any more of my translations till all of yours that are ready be finished, I become more and more diffident about them ---I should be happy that you should see and examine them all first. Pray what are we to do about meeting to revise the whole Scriptures, or what means are we to adopt for that work? Are you to come down next March, and stop till the Annual Meeting of the Union be over? or am---I to come to you next season? or how? YOU MUST DECIDE--- I shall do as you think upon the whole best. It will be A SIX MONTHS labor!---close and hard. The proper names are a great source of vexation---and in the books I have translated, they are so very numerous that it will be an almost endless labor to render them uniform.

W. M.

R. MORRISON, D.D.

Malacca, 14th September, 1819.

Dear Robert,

We have been stopped in building the College a WHOLE MONTH from want of water in the river

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to float down the timber — I was told this morning that it was seen on its passage down. — The flooring deals —window shutters, &c. &c. are making, and will be all ready to put on as soon as the roof is finished, so that the delay is not a delay upon the whole, but a delay of one part of the work for a time only. Indeed I could get wood now; but not a chip of any thing but the MOST DURABLE wood has hitherto been put in, and I wish to see it all alike. Collect all information you can of the NEWS kind, about CHINA, TARTARY, LOO-CHOO, MANILLA, COCHIN-CHINA, &c. for us. We must bend our attention as much as possible to the DEVELOPEMENT OF THE COUNTRIES ABOUT US, especially CHINA. — Grace be ever with you.

R. MORRISON, D.D. Yours Truly,

W. M.

Malacca, 19th September, 1819.

Dear Robert,

LAST evening at ten o'clock I finished the Book of ESTHER; but there is so much GOVERNMENT phraseology in it, that I fear the revisal will cost as much labor as the first translation. — I could have wished that it had fallen to your share — being much more conversant with Government phraseology than I am. But you shall see all my translations if possible before they be printed, and what is needful to change, correct &c. can be done. Though entirely a stranger to the CHALDEE, yet I can perceive, in the three last books I have rendered, much phraseology, and various modes of speech which I have not met with in the other parts which I have gone over —

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and which have much increased the difficulty of the labor. — The construction of sentences, &c. being often peculiarly perplexing.

Nor do I think the book of Job on which I am about to enter, will be an easy task. However the bare difficulty ought not to deter us from a useful labor. I hope after Job, is translated and the College finished to be able to attend a little more to my children, but really my hopes of attaining LEISURE on this side the grave, begin to wither — they have been often disappointed — and a Missionary's work rather increases on him than lessens.

I am at a great loss how to do about my dear Amelia — I doubt not but she will be sent for next year either to Bengal, London, or Aberdeen. She is so affectionate a child that I hardly think I should be able to part with her — she often says, looking at my head; "Papa is now old — I must stop and take care of Papa. I Papa — now, I no Mamma — I love Papa — William and Robert and Farquhar too no Mamma — stop I grow large, and I then their Mamma." You will excuse a fond Father, Robert, for thus relating sayings of a beloved child.

I have just been seing a poor Chinaman who is literally ROTTING ALIVE! A sore in his leg has proceeded to such a length that flesh and bone are both consuming together — and the mortification sends out such a stench as is almost enough to suffocate one at six yards distance. He is friendless — will not submit to amputation—his country men are a cruel, hard hearted people — he has been lying in the streets — eating dead animals, thrown out on the dung hill! We yesterday took him in — he cannot live I think, indeed to go near him is hardly safe; he is a young man; Oh, Robert, what misery is there in the world! I wish we could get a small hospital attached either to the College, or connected with this establishment in some way or other.

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The new Samaritan Society lately formed here will I hope be of some use to the people; but they have no genuine principle of benevolence; all is cold and selfiish, and interested. May the gospel soon spread and cause its triumphs to be known.

R. MORRISON, D.D. Yours Ever,

W. M.

Malacca, 5th August, 1820.

Dear Robert,

THIS day I have completed my Essay on the nature, immortality, and salvation of the soul, in two volumes duodecimo, with an Index of Scripture texts explained, table of contents, and a preface (the two last not written) — and this evening the lad KING-CHUEN's mother has signed the bond for his remaining SIX YEARS in the College. I think we shall be able to support at least EIGHT LADS, on the money you have promised, as I do not myself intend to take any part of it for their tuition. Let us, dear Robert, support each other's hands.---It was this day five years that our first Chinese School at Malacca was opened, and the first sheet of the Chinese Magazine printed; and now there are three additional stations; and SEVEN Chinese Schools; and I suppose 40,000 Magazines circulated. A College built, and a commencement made in the work of instruction. If God grant health, I have no fear but our humble institution will grow. We shall no doubt be disappointed in some of the first students, as a selection cannot be made; but we look for such things. Better days await our foundling: cheer up Robert.

Mr. Pritchert has gone the way of all the earth! and left

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a family behind him. In the gleaner, the Bibliotheca reviews the CHUNG-YUNG; I shall be glad to hear how you like it. Our Lord Jesus Christ bless us and ours.

R. MORRISON, D.D. Yours Ever,

W. MILNE.

Malacca, 16th September, 1820.

Dear Robert,

YOUR letters and parcels by C. ——— came yesterday. — I am in a great bustle, as you can easily conceive when I tell you that I have written fourteen letters short and long this morning (now a little past twelve) mostly statements about the College. All your views about the College's final and intermediate object, are exactly my own---I cannot enlarge as I am quite fagged off my feet.

I disdain the idea of any man on this side of India being more attached to the Missionary Society's objects than I am. I know there is none more so — nor is there one who has ATTEMPTED to do more (according to his strength and talents and opportunities) than I have done---and I am sure you can say the same. I do not therefore allow any one to say that we are not the Society's servants, without opposing it.

How could you possibly think that "I consider the College as a concern of YOURS, or that you have other feelings than those in union with the spread of the gospel, by supporting it"---no Robert it is not so; I do not think so; I never for a moment thought so. On the contrary I daily admire your disinterestedness in all you do for the College;

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and your devotedness to the gospel. Do not let any hasty note of mine disconcert you Robert! — I consider the College as I do my own family concerns.—I feel myself bound by almost equal ties to seek its good.—It is my resolution to do so to the utmost, and to the last. Farther I venture to say, I am not discouraged by all these reverses. The Lord be with us and bless us for ever.

R. MORRISON, D.D. Yours Ever,

W. MILNE.

Malacca, 9th October, 1820.

Dear Mary,

I was surprised and delighted the other day, to hear from Mrs. Macalister, that you had gone to China with the children. I was not at all prepared to hear of this, as Robert's letters intimated no expectation of your being out so soon. It is matter of gratitude to God that you have been so far restored as to venture on a voyage. Robert has been lamenting for you these five or six years.— The Lord grant you his presence and blessing, and, if his will, many happy and useful days together. But why did you bring out the dear children so soon? Will they not lose by it?

Ah! dear Mary! how are my family circumstances altered since I last saw you! The dear friend whom you loved, and who loved you, and often spoke of you — has been in the world of spirits for more than eight months, of this you have of course long since heard. The will of our Father in heaven be done. — May we ever be prepared so to say, and to feel as we say.

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You have not seen my dear William, Robert, and Farquhar, W. and R. and Amelia, are at school with Mrs. Thomsen, a very worthy good lady. Amelia can read tolerably well in any common book, and my dear William read for the first time, at family prayer yesterday, the twelve first verses of Math. v. and my dear Robert to day a part of the same chapter. They all three repeated yesterday, the 5th question of my Chinese Catechism. These little things I know will be pleasing to you who are a parent.—They almost daily, speak of uncle Robert, Farquhar is a fine child, and just beginning to speak. They all live with me and under my care, and all (even Farquhar) eat with me. I have two old Malay women, and a nurse for Farquhar.

Write me soon — inform me what size your dear children Rebecca, and John are, and what progress they have made in knowledge. Whether healthy and strong.—Kiss them for me. Amelia remembers you and Rebecca she says, but that can only be from hearing me and her dear Mother speak of you, I intend to send you some sweet-meats and a little sago by this conveyance if possible, Robert would not allow me to send him any thing — but ladies, and children need such things. How did you leave your aged father? —I have my health tolerably well at present. I am writing largely to Robert — I trust God will deeply impress your heart with a sense of your obligation to be useful, now that he has restored you to a measure of health.

Mrs. Morrison, Ever Yours,

W. Milne.

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Malacca, 16th June, 1821.

Dear Robert,

I send you on by the lady Barlow (the vessel on board of which my two sons were born.) — The Book of Nehemiah, transcribed and revised, for your inspection and corrections. — The names of OFFICERS, I beg you will be particularly attentive to. Both in NEHEMIAH now sent, and in EZRA and ESTHER ready to be sent by the first conveyance, "CHANCELLOR" may be mentioned as a clue to the rest. I found extreme difficulty with these. — N. B. Make a small book and mark the corrections and amendments, chapter and verse: loose slips of paper are lost.

R. MORRISON, D.D. Yours Ever,

W. MILNE.

Malacca, 25th June, 1821.

Dear Robert,

I send on by Mr. J. ——— a translation of Esther, for your perusal. I wrote you on the 16th instant by the Lady Barlow, when Nehemiah was sent and a bundle of the San paou jin hwuy; "The three benevolent Societies, viz. Missionary, Tract, and Bible Societies.

I am quite happy at present, having Chinese, Siamese, Cochin-Chinese, and Malay teachers, all about me Japanese alone is wanted.---Chinese, Cochin-Chinese, and Japanese, constitute OUR LITERARY TRIAD. But KOW-HAN, the Cochin-Chinese merchant who was here last year, leaves in a few days.---He only came five days ago---he is

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in the next room translating the remainder of the 幼學* His last years translations he says were too literal: he wishes to revise them if time allow. Oh Robert, that we had but some well qualified men. Of what vast service might this College prove to the Christian cause, by only furnishing such facilities as books and teachers! I think if Aſăh come back, you had better suggest his going round (himself) by Cochin-China to bring a teacher. Kow HAN could not procure one to bring down.---He is an interesting sort of man. The globes I gave him last year are in the King's Library. They were presented to him.

R. MORRISON, D.D. Yours Ever,

W. M.

Malacca, 18th August, 1821.

Dear Robert,

SINCE my last to you by the Royal George, Mr. Ward Purser, I have been for ten days in the country, LABOURING TO BE IDLE AND TO EAT THE WIND!—or plainly, for my health. I had a considerable spitting of blood one day, which has not yet entirely ceased. It is probably from a small ulcer in the throat, as I have been troubled with a slight soreness in my throat for several weeks:—I hope it is not from the lungs: a slight cough brings it up, but I am not greatly incommoded by it, still however, I feel I must relax a little, I wish the printing of the Scriptures was finished: I am revising my translations daily to get them in readiness.

Tell Mrs. Morrison I have some curious mats for her,

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* The youths Catechism.

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but they are all small—I can find none of the large kind she mentions.

Mrs. Ince mends; I fear but slowly. My love to Mary and the children.

R. MORRISON, D.D. Yours Ever,

W. MILNE.

Malacca, 26th October, 1821.

Dear Robert,

I wrote you two short notes by Captain Collingwood, who left yesterday. — I have carefully read your most afflictive letter on the death of my dear, and your still dearer friend, MARY. — Ah! my brother, may Heaven pity you—EFFECTUAL HELP IS THERE, but you have also the tenderest sympathy of MY heart — and of all here, each one speaks with sympathy of the bereavement. — Our daily prayers in the family are offered for you. Well, dear Robert after having felt the pungency of a grief which the Scriptures forbid not, think of the many mitigating circumstances of the case.—It must be a source of satisfaction to you, that she came out to die in your arms, and to receive the last offices of affection from you. — My RACHEL's dying under my own care, where I saw the worst, and performed the last duties with my own hands, has been a source of satisfaction to me. — MARY's last year's health and employment resembled RACHEL's very much, she also had excellent health till her confinement, and as you have observed in MARY's case, so I did in Rachel's—viz. a VISIBLE INCREASE OF SPIRITUALITY, AND ATTENTION TO SACRED SUBJECTS.— What a satisfaction my brother!---May our last year display the same. Mary's last letter to me, was truly CHRIS-

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TIAN — it manifested an unusual impression of the value of children's souls — and the weight of maternal duty — and with the openness of heart for which she was always marked by Mrs. Milne and myself, — offered to take and educate Amelia at her own expense. Dear soul! she had better work appointed for her — Mother and child taken to the grave — to heaven at once! Dearest Robert, I weep for YOU but I am not at all doubtful of their happiness. Sighing and sorrow have been so much my meat for nearly three years past, that this affliction of YOURS appears, deep as it is, to produce little more than common effects upon my feelings. It falls in with their general train, and feeds the stream--- Providence having so ordered it, that MARY'S remains should lie in a spot destined to be enclosed as a cemetry for Protestants, and where you can erect a mournful, but decent moment to her memory, is just the counterpart of what has been done for Rachel.---- You therefore say true, that "as our sentiments are much alike, so have been our afflictions, and the circumstances thereof." Poor REBECCA and JOHN! they have lost their Mamma, when they began to know her worth, and were able to weep for their loss---so was not the case with mine. Give my love to them---beloved dears! I expect to hear that REBECCA will be sent home to finish her education.

I now drop this painful subject and proceed to answer your several letters.—1st. I do not think that marking the CHRONOLOGY can interfere with the Bible Society's maxim at all.

Our Malay and Siamese books, or rather MSS. increase—I suppose we have about twenty volumes of Siamese — History, Mythology, and Poetry, which are nearly sufficient to furnish a sufficient variety of reading for a man to translate the Scriptures, into that language, Oh that we had a FAITHFUL man, who minded the THINGS that are CHRIST'S to sit down to that great and good work.

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You propose "a refutation of the various systems of error that prevail in China"---I think decidedly that such a work is wanted, and would be exceedingly useful if well executed, I think you would require more time for reading the various systems that actually prevail, so as really and fully to know the extent of your task, than you can get, till that HERCULEAN Dictionary be finished. Still however, the outline might be drawn up---materials collected---references made to native works, to be more fully made use of in future, and the thoughts bent rather that way. The advantages of this outline, &c. would be great at the time of leisure for composition. Tell me what course you purpose to take with it---what subjects you would embrace---to what extent you would carry it.---I will most cheerfully give you any idea that may occur to me. I think such a work should be acute and logical in its reasonings — rather embellished in its style, in as far as the nature of that kind of composition would allow; a strain of Scriptural IRONY now and then would be required. You must LAUGH them at times out of their absurdities, in so far as that may not be likely to hinder the reception of truth by them, or weaken its impression in your own mind. — The aid of some highly qualified native, rather attached to the gospel, to give the final polish to the language, would be very necessary.--- Thus I have given you my opinion freely because you ASKED it.

R. MORRISON, D.D. Yours Ever,

W. MILNE.

FINIS.

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